

The Status of Protestant
Weekday Church Schools In
The United States

DONALD R. GORHAM



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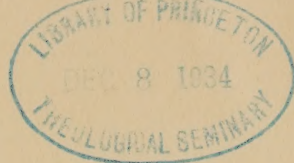
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I

THE STATUS OF PROTESTANT WEEKDAY
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UNITED STATES



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PHILADELPHIA, PA.

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DONALD R. GORHAM.

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I

THE PROBLEM AND ITS BACKGROUND

(1) Background

During the past two decades there has been a growing consciousness on the part of educators of the insufficiency of an educational system which does not include adequate instruction in religion and morals. Practically every statement of the aims of education has included, stated in various ways, a moral-ethical-religious aim. This consciousness was crystalized at the 1932 meeting of the Department of Superintendence of the National Education Association in the following statement:

"Our society today awaits a new integration of knowledge, aspiration, and human purpose. . . . Until such an integration is forthcoming, the present condition of moral chaos is likely to continue and the more fundamental problems of character education will defy solution. Whether this is a task of the church or some other agency, we cannot say today; but it would seem to be a task that is essentially religious in nature."¹

The question in the minds of these educational leaders as to whether this task belongs to the church, although they admit it to be a religious task, is probably due to the indifference and apparent inability of the church to perform the task.

The Roman Catholics have long been sensitive to the value of religious instruction for children and have done much towards the religious education of their children through their system of parochial schools and catechetical classes. Since the beginning of their national history Jews have recognized the importance of religious training of their children, and in about 75 B. C. attendance upon the synagogue schools was required.² The Protestants, except in a few isolated instances, have done little more than provide Sunday Schools* until recent years when the week-

¹ Character Education, *Tenth Yearbook of the Department of Superintendence of the National Education Association*, 1932, p. 23.

² Price, J. M. (Ed.), *Introduction to Religious Education*, p. 56.

* An estimate derived from census figures suggests that, in the year 1926, 60 per cent of the 5-17-year-old population were not reached by Sunday Schools. Otto Mayer, Millions Reached—Unreached Millions. In *International Journal of Religious Education*, September, 1932, pp. 16f.

day church school movement has developed as an effort by the Protestant Church to meet this need.

(2) *The Origin and Early Development of Weekday Church Schools*

An historical record of the early development of the weekday church school movement has never been written. Consequently, there are some phases of this early development about which little is known. It is not the purpose of this brief summary of early development to supply any such historical record, but rather to give a concise statement of such information as can be supplied from reliable sources which may serve as a background for an understanding of the problem of this investigation.

The Underlying Causes of the Weekday Church School Movement

The reasons underlying the origin of weekday church schools have been given by several writers.¹ An examination of their statements shows that all of the many causes suggested may be grouped under two main divisions, viz.:

- (1) The inadequacy of the religious educational program of the Protestant Church.
- (2) The trend of more complete separation of church and state, with its attendant tendency of secularization of the public school curriculum.

Forerunners of the Weekday Church School

Although weekday religious education developed as a distinct educational movement within the Protestant Church rather than an adaptation of any of the existing religious educational agencies, its origin was probably influenced by two other movements.

In 1900 and 1901, vacation church schools originated almost

¹ Cope, H. F., *The Week-Day Church-School*, p. 25.
 Davis, Mary D., *Weekday Religious Instruction*, p. 1.
 Gove, F. S., *Religious Education on Public School Time*, p. 14 (Conclusions).
 Lotz, P. H. and Crawford, L. W., *Studies in Religious Education*, p. 268.
 Price, J. M., (Ed.), *op. cit.*, pp. 345-349.
 Squires, W. A., *The Week Day Church School*, p. 46ff.
 Young, T. S., *Week-day Church School Methods*, p. 2ff.

simultaneously in New York and Wisconsin.¹ Their purpose was to meet the needs of school children during the vacation period; particularly the under-privileged children of the large cities. Sessions varied from two to five weeks. The movement in New York grew rapidly and by 1907 the National Bible School Committee was formed, which four years later was incorporated under the laws of the State of New York as the "Daily Vacation Bible School Association."

In 1910 and 1911 respectively, Colorado and North Dakota² instituted experiments for giving credit to high school and college students for Bible study done outside of school. Under these plans, high school students were allowed to elect from one-half to two units of Bible study towards the sixteen units required for graduation.

Thus on the one hand religious instruction was given during the vacation period and on the other hand, the idea of granting credit for Bible study was growing. The weekday church school extended the vacation church school idea throughout the public school year, and asked that children be released from the public school for this religious instruction.

The earliest definite plan of weekday religious education found in available records dates back to 1905, when Dr. George U. Wenner read a paper before a meeting of the Inter-Church Conference held in Carnegie Hall, New York. As a result of the discussion following the paper the following resolution was adopted:

RESOLVED. That in the need of more systematic education in religion, we recommend for favorable consideration of the public school authorities of the country the proposal to allow the children to absent themselves, without detriment, from the public schools on Wednesday or some other afternoon of the school week for the purpose of attending religious instruction in their own churches; and we urge upon the churches the advisability of availing themselves of the opportunity so granted to give instruction in addition to that given on Sunday.³

¹ Brown, A. A., *A History of Religious Education in Recent Times*, p. 198.

² *Ibid.*, pp. 201-4.

³ Gift, F. U., *Week Day Religious Education*, p. 29.

Early Weekday Church Schools

Both Cope¹ and Squires² refer to a weekday church school having been in operation in the Christ Lutheran Church in New York City since 1906-7. It is possible that this school was the direct result of Dr. Wenner's address the year before in Carnegie Hall. There may have been other early efforts similar to this in various individual churches.

According to Young³ the weekday church school movement had its beginning with the experiment in religious instruction on released time from the public schools in Gary, Indiana. The initiative came from William Wirt, Superintendent of Schools, who in the fall of 1913 offered to release pupils from the public schools for religious instruction. By 1914, several churches had accepted this offer and religious instruction began on released time. By December, 1915, 619 pupils were receiving such instruction.⁴ For the first few years these schools were conducted by the various denominations, but in 1918 five Protestant denominations united to form a Board of Religious Education.

Toledo, Ohio, instituted weekday religious instruction in 1916. The plans for its organization had been worked out, however, during the preceding two or three years by a committee of the Federation of Churches which organized a "Religious Education Council." This committee prepared a complete plan for an interdenominational system of weekday church schools, which was submitted to the Board of Education on May 1, 1916. The plan was adopted on June 5, 1916. Thus, Toledo, Ohio, began its weekday religious instruction with an interdenominational plan of organization, which proposed to provide religious instruction for all of the children of the community.

During the years of 1914-1917 available records report only two other communities organizing weekday church schools: East Greenwich, R. I., and Cuyahoga Falls, Ohio. However, there is evidence that seems to indicate that other communities had

¹ Cope, *op. cit.*, p. 42.

² Squires, *op. cit.*, p. 88.

³ Young, *op. cit.*, p. 27.

⁴ Brown, *op. cit.*, p. 207.

done so. In the resolution presented to the Toledo School Board on May 1, 1916, the following statement occurs:

"In many other parts of the country, e.g. Birmingham, Alabama; Cleveland, Ohio; Detroit, Michigan; Gary, Indiana; and in many other cities in Indiana, North Dakota, Colorado, some form of co-operation between the public school and weekday religious instruction is now in operation."*

Some of the communities referred to in the statement, notably Colorado¹ and North Dakota² were carrying out some plan of Bible study for credit. The distinction between these two forms of religious instruction had not been clearly made during these early years. It is quite probable, on the other hand, that several communities mentioned had plans patterned after Gary, Indiana.

In addition to those already mentioned, several weekday church schools were organized during these early years which did much to influence the weekday church school movement. A list of the most important early schools may be given as follows:

1914.....	Gary, Indiana ³	✓
1915.....	East Greenwich, Rhode Island ⁴	
1915-16.....	Cuyahoga Falls, Ohio ⁵	
1916.....	Toledo, Ohio ⁶	
1918.....	Van Wert, Ohio ⁷	
1918-19.....	Batavia, Illinois ⁸	
1919-20.....	Evanston, Illinois ⁹	
1920.....	Hammond, Indiana ¹⁰	
1920.....	Corydon, Iowa ¹¹	

From this summary of early developments it may be seen that

* From a printed copy of the resolutions secured from the office of the Toledo Council of Churches.

¹ Lotz, P. H., *Current Week-Day Religious Education*, pp. 33-34.

² *Ibid.*

³ *Religious Education*, October, 1918, pp. 338, 389, also February, 1915.

⁴ Davis, *op. cit.*, p. 29.

⁵ Squires, *op. cit.*, p. 95.

⁶ Lotz and Crawford, *op. cit.*, p. 270.

⁷ *Religious Education*, February, 1920, pp. 26-32.

⁸ *Religious Education*, December, 1920, pp. 307-9.

⁹ Stout, *op. cit.*, pp. 88, 135.

¹⁰ Squires, *op. cit.*, pp. 100, 123.

¹¹ Cope, *op. cit.*, p. 72.

the weekday religious education movement had its inception in 1914-1915 and that the plan of religious instruction on released time which later was to become the weekday church school movement, was worked out by a group of six or eight communities located for the most part in the middle west.

(3) *Related Studies*

Dr. W. A. Squires, one of the few persons who has been actively associated with the weekday church school movement since its beginning, stated in 1932:

"No thorough survey of the weekday church school work of the entire nation has been made since 1924."¹

To make such a nation-wide survey is the purpose of this investigation. Before definitely stating the problem, together with its limitations, however, it should be helpful to consider briefly such investigations as have been made in the field which have a bearing on the purpose and scope of this study. The summarization of these studies will be with a view to providing a further background for an understanding of the problem, and consequently such conclusions of these related studies as are presented will be those which have a distinct bearing upon the problem.

Three of the studies are of a general survey character. The first in 1922, by Shaver² is a comprehensive survey based on the weekday schools known to be in existence at that time. It is of particular significance since it constituted the basis of discussion for the Religious Education Association's Conference on weekday church schools in 1922 which in turn became a stimulating factor in the weekday church school movement. The second study in 1925 by Lotz³ consisted of personal visitation to 109 schools in 51 representative communities. The study concludes that teachers and directors of weekday schools are probably over-optimistic as to the actual results achieved by their work, but admits the difficulty of measuring results in terms of character development. It points out that weekday church schools are

¹ *Educational Movements of Today*, p. 226.

² Reported in Cope, H. F., *Week-Day Religious Education*.

³ Lotz, *op. cit.*

in their infancy and cannot fairly be compared with the public school system which had a long history of experimentation. The third study in 1933, by Davis¹ is unique in that it approaches weekday religious education from the standpoint of public education. Questionnaires were sent from the Office of Education of the United States Government to all superintendents of schools in towns of 2,500 population and over. Replies received from 2,043 towns and cities showed that pupils were released from the public schools in 218 cities and towns in 35 states. Data were secured from these 218 communities as to the number of pupils released for religious instruction, grades from which pupils were released, time allowed for classes, organization and administration of the classes, etc. Although this study omits 167 communities conducting weekday church schools on released school time at the time of its publication* it nevertheless presents the most accurate and complete information thus far compiled on the items which it covers. It constitutes a very valuable check on the reliability of certain data presented in this study.

Three studies have to do with the legal aspects of the weekday church school movement. In 1922, Gove² studied weekday schools in 127 communities and numerous laws, reports, and court decisions. He concluded that the future development of weekday religious education depended upon released time and that the present status of the movement warranted further experimentation. In 1928, Jackson and Malmberg³ attempted "to trace and evaluate the changes in the relation of state schools to religion during the period from 1900-1926." The data consist of laws and decisions and the replies from letters to state superintendents of public instruction. The study concludes:

"A significant trend toward adjustment of the state to religious education has been in progress since 1900, which has resulted in legal sanction in a

¹ Davis, *op. cit.*

* A list compiled by the methods described on pages 12-14 as the basis of this study indicated 112 weekday schools in communities of less than 2,500 and 55 additional communities of over 2,500 not included in the Davis study.

² Gove, *op. cit.*

³ Jackson, J. K. and Malmberg, C. F., *Religious Education and the State.*

decided majority of the cases where legal status has been involved, reaching to the favorable decision by the Supreme Court of the United States that excluded 'one general power of the state to standardize its children by forcing them to accept instruction from public teachers only.' ¹

In 1932, Kessecker² compiled a list of laws and court decisions for the United States Office of Education relating to the release of pupils from the public schools for religious instruction.

Two other important studies are in the nature of type studies of particular localities. The first in 1922, by Forsyth³ consists of a factual study of the weekday religious education program of Hammond, Indiana, based upon available records, questionnaires and personal visitation. The study concludes that the religious education program of Hammond is well established with the backing of a considerable public sentiment, and that it is financed by a method which bids fair to become permanent.* Finally, in 1932 Cutton⁴ made an exhaustive study of weekday church schools in New York State and added to these data a scattered sampling of other schools throughout the country. In addition to presenting data concerning the organization and administration of weekday schools, he attempted to evaluate the results of certain schools by testing the children. He concludes that the greatest weaknesses of organization and administration appear in the lack of adequate and competent supervision of instruction. His investigation of the results of teaching showed that benefits may be claimed with respect to religious knowledge and practices rather than moral attitudes and social situations.

This summary of studies related to the problem shows that although there have been numerous investigations of various phases of the weekday church school movement, there has been

¹ *Ibid.*, p. 89.

² Kessecker, W. W., *Laws Relating to the Release of Pupils from Public Schools for Religious Education*.

³ Forsyth, N. F., *A Survey of the Week-Day Religious Education System of Hammond, Indiana*.

* The optimism of these conclusions is considerably discounted by the fact that four years later the Hammond weekday church schools closed for lack of funds. In fairness, however, it should be pointed out that the closing was coincident with the financial depression.

⁴ Cutton, G. L., *A Critical Study of Week-Day Religious Education in the United States* (Unpublished).

no comprehensive survey of the entire movement on a nation-wide scale since the original study by Shaver. The current widespread interest on the part of both public education and the church in moral and character training justify such an investigation at this time.

(4) *The Problem*

The problem of this investigation, then, is to make a comprehensive nation-wide survey of weekday church schools presenting factual data concerning:

1. The Growth and Present Extent of Weekday Church Schools.
2. Current Administrative Practices.
3. The Teaching and Supervisory Personnel.
4. The Curriculum of Weekday Church Schools.

An evaluation of the weekday church school movement will not be made in this study. Although the importance of such an undertaking is recognized, there are no existing criteria by which the weekday church school movement could be judged. The formation of suitable standards of evaluation would constitute a comprehensive research project in itself. This study is concerned, therefore, with the gathering and presentation of factual information which will constitute a comprehensive picture of the present status of the weekday church school movement.

In order to definitely limit the scope of this investigation, the term weekday religious education must be defined.

(5) *A Definition of Weekday Religious Education*

Current Definitions Stated in the Form of Standards

Theoretically, weekday religious education could be expected to include all of those religious educational activities of the church or community which are provided on other days than Sunday, and would consequently be practically unlimited in its scope. The leaders of the movement, however, have attempted to delimit its scope by attaching a definite meaning to the expression "weekday religious education" and to the "weekday

church school" classes which carry on this particular type of education.

In 1930, while he was Director of Weekday Church Schools for the International Council of Religious Education, Myron Settle published a bulletin intended as a guide for those interested in weekday religious education in which he attempted by a description to define weekday church schools. Because this statement has since been quite generally accepted as a working definition of weekday church schools, it is quoted in full:

"The Weekday Church School—

1. Is a church school, an essential part of the educational program of the church and carried on under the direction of a local church or the churches of a community associated together in a council of religious education.
2. Is a distinct type of church school, to be differentiated from the vacation church school, the leadership training school, high school Bible-study-for-credit classes, pastors' classes, boys' and girls' recreation clubs, societies, gymnasium classes, and other weekday classes in expansion of the Sunday session.
3. Is financed by the churches primarily, although the community is frequently called upon to share the cost.
4. Meets in church buildings wherever practicable, or in buildings that are rented or owned by the weekday church school board.
5. Is carried on by a specially appointed board or council (if co-operative) which is responsible for appointing and paying qualified teachers and supervisors, for setting up a program of courses and activities, and for providing the necessary place of meeting and equipment.
6. Has no organic relationship with the public school, but works in fullest co-operation with it. Its pupils of all grades are usually drawn from the public school by permission of the public school board.
7. Is conducted on "released time," or on "dismissed time," preferably rather than on "free time," upon suitable arrangement with the public school officials.
8. Holds its sessions on the public school days of the week.
9. Receives children from the public school only on written request of parents.
10. Is not compulsory in the sense that public education is compulsory, but regular and prompt attendance is expected."¹

¹ Settle, M. C., *The Week-Day Church School*.

At the Annual Meeting of the International Council of Religious Education in February, 1934, a committee of which Dr. Frank M. McKibben was chairman submitted the following "tentative definition" for consideration of the Weekday Church School Committee:

"Weekday Church Schools are schools of the church:

1. Which are conducted on released (dismissed or adjusted) time of the child from public school upon the written request of the parent or guardian.
2. Which are organized into a system under the control of a committee or council truly representative of the churches in the community.
3. Whose curriculum undertakes to interpret, enrich and integrate the experience of the pupils gained in home, school and community in terms of a dynamic Christian philosophy of life.
4. Which maintain a director or supervisor and a corps of teachers whose academic training is equal or superior to the requirements for the public school teachers in the community, and who have had specific training and experience in religious education.
5. Which are supported by the churches co-operating in the Council—(preferably) through appropriation in the regular church budgets."*

It is evident that neither of these statements could be properly called a definition. They are rather statements of standards for weekday church schools. They are helpful, however, to an understanding of what are considered to be the functions of weekday religious education.

Definition of Weekday Church Schools as the Term is Used in This Study

For the purposes of this investigation the term weekday church schools is defined as follows:

Weekday church schools consist of classes for moral-religious instruction given during released time from the public school for a period proximating the public school year, conducted by a church or groups of co-operating churches which provide the instruction, housing and support of the classes.

* From a typewritten copy presented to the writer by Mr. Paul Eddy, Secretary of the Committee.

(6) Procedure

The majority of the data of the survey were gathered by the use of two questionnaires; one for the administrators and the other for teachers of weekday church schools.* These forms were printed after being submitted to six outstanding leaders in the field of weekday religious education for criticism and suggestions.

A difficult problem presented by the investigation was that of locating the weekday church schools to which the questionnaires were to be sent. No single person or office was able to supply a list of even a majority of the schools. Even the headquarters of those denominations which have been most active in the promotion of weekday church schools could not give adequate information as to the number or location of schools being carried on within their denominations. It was the task of the investigator, therefore, to assemble a list of the communities conducting weekday church schools together with the names and addresses of the administrators of the schools before the survey proper could be undertaken. Such a list of weekday schools was assembled from the following sources:

1. Letters were sent to the departments of religious education of the leading Protestant denominations asking for the names of churches known to be conducting such schools or co-operating therein.
2. Letters were sent to all state councils of religious education asking for the names of the communities within their states which were conducting such schools.
3. The International Council of Religious Education supplied the names of about 500 teachers of weekday church schools. These teachers were sent teachers' questionnaires together with a request for the name and address of the administrator of the weekday church school in which each taught.
4. Dr. Mary D. Davis supplied the names of 218 communities releasing children from the public school for religious instruction which she had discovered in connection with an investigation¹ conducted by the Office of Education at Washington, D. C. This list of 218 communities was

* See Appendix I and II.

¹ Davis, *op. cit.*

significant since it was secured by sending letters to all of the superintendents of schools in communities of more than 2,500 population. Although only about 50 additional communities were secured from this source, it served as a valuable check upon the list being prepared.

By using these varied sources of information it is believed that the list of schools finally assembled for the basis of this survey approximates the actual number of weekday church schools existing.*

In sending out the questionnaires, the co-operation of those agencies to which the weekday church schools were responsible was secured in every possible instance in order to insure the maximum return. In carrying out this plan, the following persons and agencies co-operated, the denominational directors to the extent of supplying postage and stenographic service:

1. Mrs. Elizabeth Finn, Director of Weekday Church Schools for the Northern Baptist Convention, sent out personal letters together with the questionnaires to all weekday church schools known to be conducted in Baptist churches.
2. Miss Catherine Lantz, Director of Weekday Church Schools for the Methodist Episcopal Conference, sent out personal letters together with the questionnaires to all weekday church schools known to be conducted in Methodist churches.
3. Dr. Walter A. Squires, Director of Weekday Church Schools for the Presbyterian denomination, sent out personal letters together with the questionnaires to all weekday church schools known to be conducted in Presbyterian churches.
4. In Minnesota questionnaires were sent out by Mr. H. L. Stright, Secretary of the State Council of Religious Education, who had for years been in annual contact with the weekday church schools of his state.
5. In New York questionnaires were sent by Dr. George L. Cutton, who, because of the intensive study of weekday church schools of that state which he had been making, had a personal contact with the majority of the schools of the state.

* This list of communities with the name and address of the administrators is printed in the 1934 Yearbook of the International Council of Religious Education, pp. 169-172.

6. In the balance of the communities, the questionnaires were sent out directly by the investigator. In order to secure a large return from these letters, Mr. Paul D. Eddy, Director of Weekday Church Schools, for the International Council of Religions Education, sent an explanatory letter in advance of the questionnaire.

In the case of all these letters except those sent by the Methodist Director of Weekday Church Schools,* a follow-up letter was sent to those who did not reply within a reasonable period of time.

The final step in the survey was the tabulation, organization, analysis and presentation of the data, the results of which constitute the balance of this monograph. In the presentation of the data, the following main divisions will be used:

- I. The Growth and Present Extent of Weekday Church Schools.
- II. Current Administrative Practices.
- III. The Teaching and Supervisory Personnel.
- IV. The Curriculum of Weekday Church Schools.

* Due to a reorganization of the Methodist staff which eliminated the Director of Weekday Church Schools.

II

THE GROWTH AND EXTENT OF WEEKDAY CHURCH SCHOOLS

(1) *The Growth of the Weekday Church School Movement*

Little factual data are available to enable one to trace the growth of the weekday church school movement. The actual data existing are rendered almost valueless by the great variation of bases for gathering facts. Some investigators have enumerated "schools" or "centers" which are usually defined as classes of pupils for religious instruction. Obviously, many such classes may meet in a given community, or even within a given church. Thus, in 1929-30 Toledo, Ohio, reported 7800 pupils representing 11 denominations from 48 public schools in 38 school districts with 275 classes meeting in 42 churches. Dr. George Cutton reports for New York State the following facts in 1927-28:

Number of cities, towns, etc.....	147
Number of centers.....	480
Number of churches.....	676
Type I (Individual church).....	117
Type II (Denominational co-operative).....	232
Type III (Interdenominational).....	131
Number of schools on free time.....	207
Number of schools on released time.....	271

It is obvious that in either of these cases, investigators might be puzzled to know which figures to use and that reports from various states which were not as carefully labelled might easily become so confused as to be meaningless.

In contrast to these confusing bases of estimating growth, pupil enrollment is a definite measure. Unfortunately practically no data are available based upon this measure. The survey by Shaver in 1922 and the present study are the only ones which

have attempted to gather data on pupil enrollment from all known schools. The results are:

1922.....	32,128
1932.....	227,210*

These two figures indicate two points on a curve representing the growth of pupil enrollment, the contour of which can only be imagined.

Another definite measure of the growth of the movement is that based upon the number of communities organizing schools each year. This information is presented in Table I which gives the year of organizing of weekday church schools operating in 1932 in 338 communities in 40 states.

The cumulative totals at the bottom of the table furnish data for constructing a curve indicating the number of communities having weekday church schools during the years 1914-1932, which is shown by the solid line in Chart I. Data from the Office of Education of the United States Government indicate the years of organization and closure of weekday church schools in 136 additional communities in 29 states which were reported in 1933 to be discontinued.† The number of communities opening and closing weekday church schools each year is indicated by the dotted line in Chart I.

The curve (Chart I) shows an especially marked increase during the years 1921-28. This is probably due to the great impetus given to the movement by Dr. Shaver's Survey (1920-22) and report to the Religious Education Association Conference in 1922. The tapering-off of the curve since 1929 probably reflects the influence of the current financial depression. This assumption is substantiated by the Davis study which shows that 60 per cent of the "discontinued" classes were closed in 1929

* To be comparable to Shaver's figures of 1922, the enrollment of pupils (not included in this study) in schools not operating on released time should be added. Known enrollment is 28,167, making the total for 1932, 255,377.

† These data were gathered in connection with the Davis study (*op. cit.*) in 1933, but were not published in that study. They were supplied to the writer in May, 1934, through the courtesy of the Office of Education.

DATES OF ORGANIZATION OF WEEKDAY CHURCH SCHOOLS

(Based on Reports from 338 Communities in 40 states)

STATE	YEAR OF ORGANIZATION																	TOTAL		
	1914	1915	1916	1917	1918	1919	1920	1921	1922	1923	1924	1925	1926	1927	1928	1929	1930		1931	1932
New York.....	1	2	..	8	8	5	14	14	10	14	15	3	1	1	96
Minnesota.....	2	1	2	4	4	5	4	7	5	..	1	..	1	36
Ohio.....	..	1	3	4	4	5	1	3	4	3	1	..	1	1	31
Wisconsin.....	1	..	2	1	6	4	3	1	2	1	1	..	21
Kansas.....	2	..	3	2	5	3	2	3	..	1	1	18
Illinois.....	1	1	1	1	1	1	1	2	..	2	1	1	14
Michigan.....	1	2	1	2	3	2	2	3	2	1	11
Pennsylvania.....	1	..	1	1	2	1	1	2	2	2	1	1	11
Iowa.....	1	..	1	1	2	2	1	..	1	7
Indiana.....	1	1	1	2	1	..	1	3	..	1	..	1	7
South Dakota.....	2	1	..	2	2	..	1	1	7
Oregon.....	1	1	1	1	6
Oklahoma.....	2	1	1	1	2	5
New Jersey.....	1	1	2	1	1	2	..	4
Utah.....	1	..	1	1	..	3
Idaho.....	1	1	..	1	1	2	..	4
Kentucky.....	1	2	3
Connecticut.....	1	1	1	1	3
Maine.....	2	1	3
Rhode Island.....	1	1	1	1	1	2
Virginia.....	1	..	1	1	..	2
Arkansas.....	1	1	2
Maryland.....	1	1	1	..	1	..	2
Missouri.....	1	..	2
Nebraska.....	1	2
Texas.....	1	1	1	..	2
West Virginia.....	1	1	..	1	..	1	..	1	..	1	2
13 others.....	1	2	..	1	3	1	1	1	..	1	..	2	13
Total.....	1	1	1	..	2	3	14	12	29	31	33	43	35	38	39	26	8	10	12	338
Cumulative Total.....	1	2	3	3	5	8	22	34	63	94	127	170	205	243	282	308	315	326	338	..

CHART 1

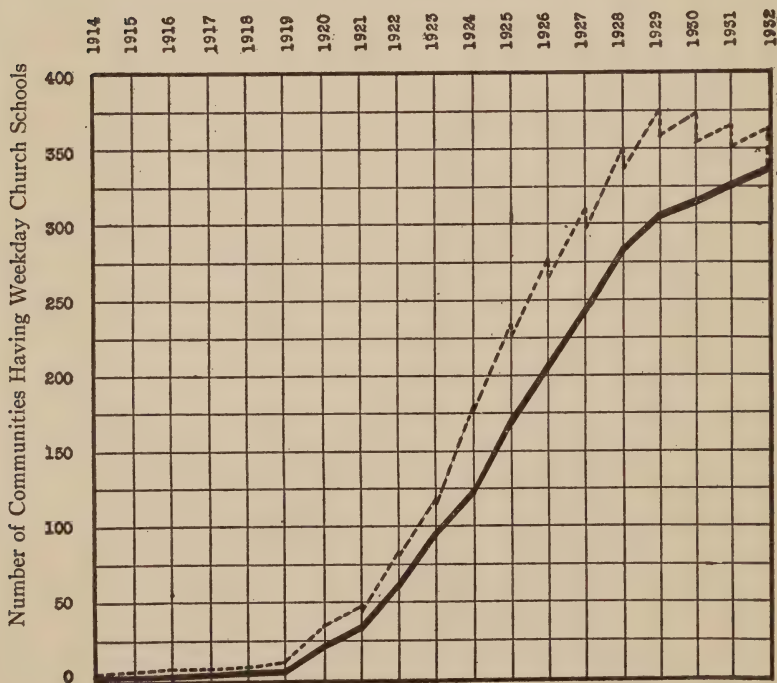
NUMBER OF COMMUNITIES REPORTED AS HAVING WEEKDAY CHURCH SCHOOLS
DISTRIBUTED BY YEARS

Legend

— Distribution of dates of organization in 338 Communities in 40 states now operating weekday church schools.

- - - Distribution of 136 additional communities in 29 states which discontinued weekday church schools, showing the number of communities organizing and the number of communities discontinuing weekday church schools each year.

Date of Organization



and the years following, and stated that "doubtless a lack of financial support caused the closure."¹

(2) *The Present Extent of Weekday Church Schools*

The method used in gathering data to present a comprehensive picture of the present extent of weekday religious education has been described on pages 12-14 under the caption "Procedure." By this method 383 communities in 40 states were located which were giving weekday religious instruction. Because of the confusion of terms used in other reports and estimates of the extent of the movement, two bases of measurement only were used in the tabulations, viz., the number of pupils enrolled, and the number of communities engaging in weekday religious instruction.

Unfortunately, 39 of the 383 communities from which data were gathered reported no information regarding either enrollment or attendance of pupils. Of the 344 remaining, 162 reported average attendance, but did not report enrollment. The data comprising Table II, consequently, is composed in part of estimates of enrollment computed from the average attendance.* Of the 39 communities not reporting, 37 were of a population of 10,000 or less, and the other two were towns of less than 30,000. Therefore, the correction for these communities would not be as great as might be inferred from the proportionate number not reporting, since the average enrollment of the smaller towns is much less as shown in Table II. No attempt was made to suggest such a correction.

A tabulation of pupil enrollment by states according to the size of the communities is shown in Table II. The data show that six states—Ohio, New York, Kansas, Connecticut, Oklahoma and Minnesota—enroll more than 10,000 pupils each for weekday religious education. Seven more states—Indiana, Michigan, Illinois, Wisconsin, Pennsylvania, Oregon and West Virginia—

¹ Davis, *op. cit.*, p. 8.

* One hundred eighty-two communities reporting on both items showed that for the 77,721 pupils enrolled, the average attendance was 73,396 or 94.5 per cent. In computing the enrollment from average attendance reports, 95 per cent was used as the assumed average attendance.

TABLE II

AN ANALYSIS OF ENROLLMENT ON THE BASIS OF POPULATION SIZE OF
COMMUNITIES HAVING WEEKDAY CHURCH SCHOOLS

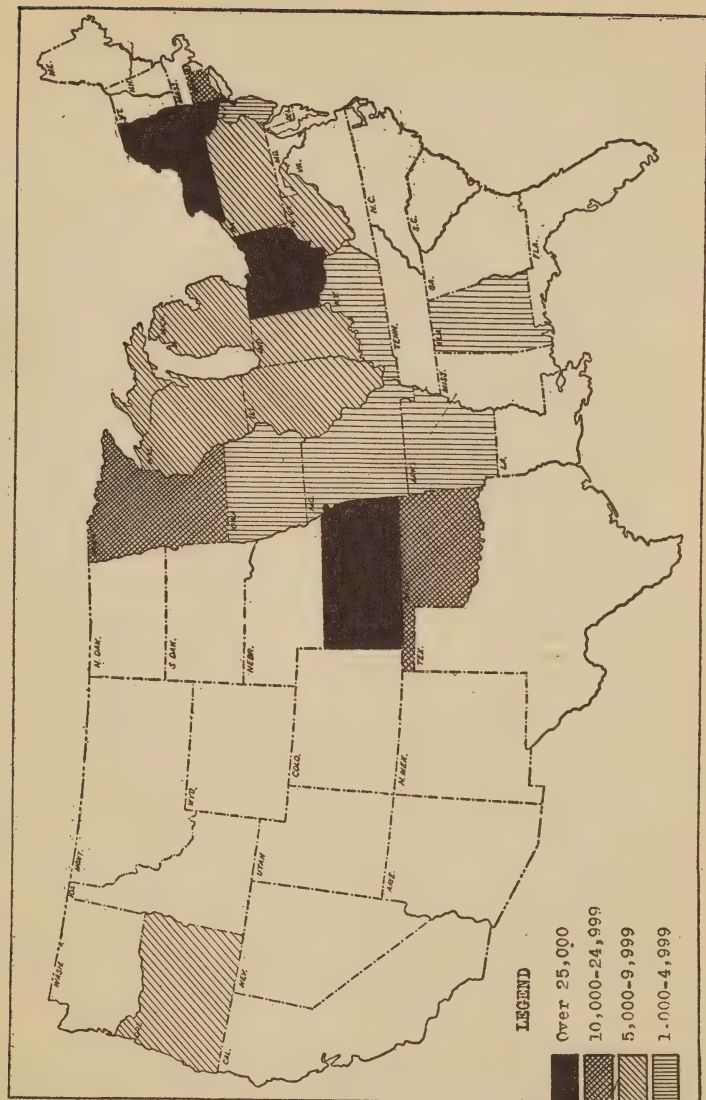
(Based on Reports from 344 Communities in 38 States)

STATE	POPULATION					TOTAL
	OVER 100,000	30,000- 100,000	10,000- 30,000	2,500- 10,000	UNDER 2,500	
Ohio.....	28,589	6,689	10,109	5,070	50,457
New York.....	9,931	6,228	11,612	6,220	8,932	42,923
Kansas.....	19,000	5,698	1,259	545	26,502
Connecticut.....	5,574	10,789	215	16,578
Oklahoma.....	11,000	213	53	11,266
Minnesota.....	5,315	734	3,518	757	10,324
Indiana.....	4,300	137	3,928	1,128	9,493
Michigan.....	2,095	2,938	1,877	1,096	8,006
Illinois.....	625	3,904	1,073	1,654	413	7,669
Wisconsin.....	110	703	3,646	1,285	290	6,034
Pennsylvania.....	2,784	2,971	5,755
Oregon.....	3,696	275	1,348	22	5,341
West Virginia.....	5,238	211	5,449
Kentucky.....	2,700	1,053	3,753
Missouri.....	2,400	300	2,700
Iowa.....	60	1,735	277	2,072
22 Others.....	201	395	2,956	8,663	673	12,888
Total.....	90,741	38,878	46,326	38,045	13,220	227,210
Average per Community....	4,776	1,388	681	302	119	649

enroll more than 5,000 pupils each. Six states—Alabama, Arkansas, Iowa, Kentucky, Missouri and New Jersey—enroll more than 1,000 pupils each. In these nineteen states, weekday religious education may be said to have gained a substantial foothold. The enrollment by states is shown graphically in Chart II.

Approximately 40 per cent of the pupils enrolled are found in the metropolitan centers—cities of over 100,000 population. The balance is fairly equally distributed between the various sized cities and towns, with less than 6 per cent in the rural sections. The outstanding exception to this tendency is New York State, where almost as many children (nearly 21 per cent) are enrolled in rural sections—population less than 2,500—as in

CHART 2
ENROLLMENT IN WEEKDAY CHURCH SCHOOLS DISTRIBUTED BY STATES
(Based on Reports from 19 States, each enrolling over 1,000 pupils.)



the cities of over 100,000 population.* Michigan also has a comparatively large proportion of children (nearly 14 per cent) enrolled in rural areas. In spite of these two possible exceptions, on the whole weekday religious education may be said to be a distinctly urban movement.

Table III presents a somewhat different picture and well illustrates the confusion caused by the use of different bases of measurement. It will be seen that this table gives the impression that New York State is doing nearly four times as much as Ohio, which heads the list in Table II. It also gives the impression that Ohio is surpassed by Minnesota, whereas the latter actually enrolls only one-fifth as many pupils. Several states appear well up the list in Table III which are not even mentioned in Table II because of their relatively small enrollments of pupils. The Table would also give the impression that weekday religious education is largely a rural and small-town movement.

The true status of the extent and distribution of weekday church schools can best be determined by a careful study of both Tables II and III. The fact that weekday church schools are widely distributed throughout a state, as in the case of Minnesota or Wisconsin, will have a marked effect upon the growth of the movement in that state. Connecticut, which enrolls 16,578 pupils in three communities, stands out in sharp contrast to such examples. In spite of its comparatively large enrollment, it is evident that weekday religious education has not progressed far in the state of Connecticut *as a whole*. The same might be said in the case of West Virginia. In the last analysis, however, any good effect which may accrue from weekday religious instruction must of necessity be substantially in proportion to the number of pupils receiving such instruction. Consequently, it is re-emphasized that pupil enrollment is the most significant measurement of the extent of weekday religious education.

* This discrepancy would be somewhat modified if the 21,370 pupils reported enrolled in New York City and Brooklyn for religious instruction *after school hours* were included in the data for this survey. These two cities present the notable examples of weekday religious instruction not conducted on *released time*. Their combined enrollment represents 67 per cent of the reported total for schools of this type.

TABLE III

DISTRIBUTION OF COMMUNITIES HAVING WEEKDAY CHURCH SCHOOLS ON THE BASIS OF STATES AND POPULATION

(Based on Reports from 383 Communities in 41 States)

STATE	POPULATION					TOTAL
	OVER 100,000	30,000- 100,000	10,000- 30,000	2,500- 10,000	LESS THAN 2,500	
New York.....	3	10	21	27	62	123
Minnesota.....	2	5	17	13	37
Ohio.....	4	5	9	13	1	32
Wisconsin.....	1	1	6	13	6	27
Illinois.....	1	3	2	9	3	18
Kansas.....	2	6	5	5	18
Michigan.....	2	3	5	4	14
Indiana.....	1	1	3	6	11
Iowa.....	1	7	3	11
Pennsylvania.....	2	9	11
South Dakota.....	1	2	5	8
Oregon.....	1	1	4	1	7
Oklahoma.....	1	1	4	6
New Jersey.....	1	1	3	5
Utah.....	5	5
Idaho.....	4	4
Kentucky.....	2	2	4
Maine.....	1	3	4
Connecticut.....	1	1	1	3
Rhode Island.....	2	1	3
Texas.....	1	1	1	3
Virginia.....	1	1	1	3
West Virginia.....	1	2	3
Arkansas.....	1	1	2
Louisiana.....	2	2
Maryland.....	1	1	2
Missouri.....	1	1	2
Nebraska.....	1	1	2
13 others.....	2	1	8	2	13
Total.....	19	28	70	153	113	383

(3) Conclusions

From the data presented the following conclusions may be drawn:

1. According to a representative group of writers on the subject, the weekday church school developed to supplement the

educational program of the Protestant Church which was considered inadequate.

2. The weekday church school movement is comparatively recent in its origin, the early schools dating from 1914-1920.
3. The movement had a very rapid growth after 1920, particularly from 1921-1929. Since 1929 the growth has been much less rapid, due to the financial depression.
4. Weekday religious instruction is being given in at least 41 states.
5. Six states enroll more than 10,000 pupils each. In thirteen additional states, weekday church schools may be said to be fairly well established, with enrollments ranging from 1,000-10,000 each.
6. At least 383 communities are known to be conducting weekday church schools on released time.
7. In communities conducting weekday church schools on released time, the known pupil enrollment is 227,210.
8. Weekday religious education may be said to be a distinctly urban movement. Approximately 40 per cent of the pupils enrolled are found in cities of over 100,000 population, and less than 6 per cent are found in towns of less than 2,500 population.

III

CURRENT ADMINISTRATIVE PRACTICES

Having traced the development of weekday church schools, and given a picture of their present extent and location throughout the United States, an examination of the organization and administration of these schools is now presented.

(1) *General Information**Pupil Enrollment*

Information concerning pupil enrollment based upon reports from 344 communities in 38 states is given in Table II. (See page 20.) The average enrollment per community is 649 pupils. Table IV shows the average enrollment found in the various sized communities.

TABLE IV

AN ANALYSIS OF ENROLLMENT BASED ON POPULATION SIZE COMMUNITIES
HAVING WEEKDAY CHURCH SCHOOLS

SIZE OF COMMUNITY	NO. COMMUNITIES REPORTING WEEKDAY CHURCH SCHOOLS	AVERAGE ENROLLMENT
100,000 and over.....	19	4,776
30,000 to 100,000.....	28	1,388
10,000 to 30,000.....	68	681
2,500 to 10,000.....	123	302
Less than 2,500.....	111	119
Average		649

It will be seen that the average enrollment in weekday church schools is directly proportional to the size of the communities.

Average Attendance

One hundred and eighty-two communities in 25 states reported both enrollment and average attendance. These reports show an aggregate enrollment of 77,772 and an average attendance of 73,396 or 94.5 per cent.

Length of Session

Two hundred and fifty-eight communities reported an average weekday church school session of 33.1 weeks per year. Twelve more reported the length of session as the "school year." Only 8 of the 270 reporting, hold classes for less than 20 weeks. It may be concluded, therefore, that the usual practice is to hold the weekday church school for a term nearly equivalent to the public school year.

The number of days per week on which classes were taught was reported by 269 communities in 29 states as follows:

TABLE V
NUMBER OF DAYS PER WEEK ON WHICH WEEKDAY RELIGIOUS
INSTRUCTION IS GIVEN

NUMBER OF DAYS PER WEEK THAT CLASSES ARE TAUGHT	NUMBER OF COMMUNITIES
1	192
2	9
3	7
4	4
5	57
Total.	269

Release of Pupils from the Public School

Two methods of releasing pupils from the public school are employed, viz., the simultaneous release of all school children who are to receive religious instruction, and the release of pupils in groups throughout the day. Of 202 communities reporting on this matter, 82 release all of the pupils at once and 120 release the pupils in groups throughout the day. Some of the latter are released on the various days throughout the week, as shown in Table V.

The relative number of children released from the various public school grades is given in Table VI which shows that although children attend weekday classes from all the public school grades, and the high school, the grades from which pupils are most frequently released are grades 3 to 6 inclusive.

TABLE VI
PUBLIC SCHOOL GRADES FROM WHICH PUPILS ARE RELEASED FOR
WEEKDAY RELIGIOUS INSTRUCTION

(Based on Reports from 266 Communities in 40 States)

PUBLIC SCHOOL GRADE	NUMBER OF COMMUNITIES RELEASING PUPILS FROM EACH GRADE	PER CENT OF COMMUNI- TIES RELEASING PUPILS FROM EACH GRADE
1.....	133	50.0
2.....	140	52.6
3.....	240	90.6
4.....	252	94.7
5.....	256	96.2
6.....	239	89.8
7.....	163	61.7
8.....	143	53.9
High School.....	47	17.6

Public School Credit

Of the 202 communities from which information was received on this item, 51 reported that public school credit is given for the weekday religious education classes. Of these 51 communities in which public school credit was granted, in 29, credit was allowed in the elementary grades (1-8) only, in 12 credit was allowed in both the elementary grades and in high school, and in 10 credit was allowed in high school only.

Proportion of Public School Children Attending Weekday Church Schools

From the data secured for this study, no more than a rough estimate of the proportion of pupils within a given community who are receiving weekday religious instruction could be made. Dr. Davis¹, however, was able to secure an accurate report of this information from the public school authorities. A tabulation of results shows that 38 per cent of all the public school pupils in 145 cities which had weekday church schools were receiving weekday religious instruction. In high schools in 35 cities the proportion was 29 per cent.

¹ Davis, *op. cit.*, p. 23.

(2) Teachers and Officers

Two hundred and eighty-two communities in 29 states reported that their work was carried on by 1,808 teachers and 145 officers.* Of the 1,808 teachers, 899 were paid; 909 were volunteer.†

The number of paid and volunteer teachers is about equal. The proportion of the teaching done by these two groups, however, is far from equal. This fact is shown by the comparative number of hours taught per week, and the comparative pupil loads of the two groups.

TABLE VII
AN ANALYSIS OF THE COMPARATIVE NUMBER OF HOURS PER WEEK
TAUGHT BY PAID AND VOLUNTEER TEACHERS

	NUMBER OF TEACHERS REPORTING	RANGE OF HOURS TAUGHT PER WEEK	AVERAGE NUMBER OF HOURS TAUGHT PER WEEK
Paid.....	349	1-30	8.1
Volunteer.....	280	1-5	1.3
Total.....	629	1-30	5.1

The pupil load is presented in Table VIII which shows that the average total number of pupils taught by each paid teacher is 115, while the average total number taught by each volunteer teacher is only 17. This disparity between the proportion of teaching done by paid and volunteer workers is graphically shown in Chart 2. We may conclude, then, that although about an equal number of paid and volunteer workers are employed, fully 85 per cent of the teaching in weekday church schools is done by that part of the teaching personnel which is paid.

(3) Types of Administration

The various forms of administration of weekday church schools are usually classified under three types, viz.,

* The questionnaire did not specify what work was done by these officers. It is probable that in addition to principals, supervisors, etc., this group included such assistants as clerks, pianists, stenographers, etc.

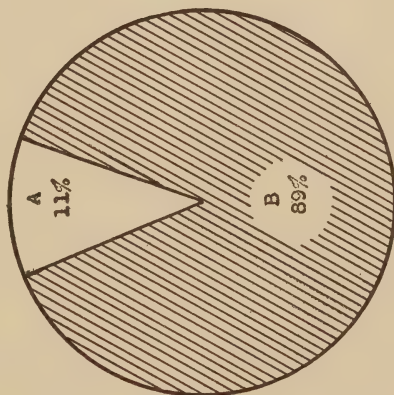
† Of those reported to be volunteer, 64 were ministers, assistant pastors, directors of religious education, deaconesses, etc. Although they were not paid by the weekday church school as such, they were professional religious educators paid for their services.

CHART 3. PROPORTION OF TEACHING DONE BY PAID VOLUNTEER TEACHERS

NUMBER OF HOURS PER WEEK TAUGHT

A - Volunteer Teachers

B - Paid Teachers



352 hours per week taught
by 230 volunteer teachers

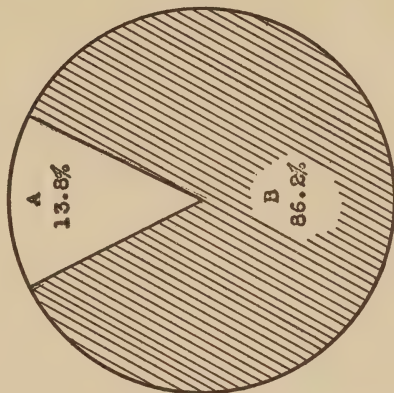
2852 hours per week taught
by 349 paid teachers



NUMBER OF PUPILS TAUGHT

A - By Volunteer Teachers

B - By Paid Teachers



16,122 pupils taught by
975 volunteer teachers

100,409 pupils taught by
871 paid teachers



TABLE VIII
A COMPARATIVE ANALYSIS OF PUPIL LOAD OF PAID AND VOLUNTEER
TEACHERS OF WEEKDAY CHURCH SCHOOL
(Based on Reports from 304 Communities in 32 States)

STATE	PAID TEACHERS			VOLUNTEER TEACHERS		
	PUPIL ENROLL- MENT	NUMBER OF TEACHERS	PUPILS PER TEACHER	PUPIL ENROLL- MENT	NUMBER OF TEACHERS	PUPILS PER TEACHER
New York..	14,984	372	40	5,178	323	16
Ohio.....	37,776	98	385
Minnesota..	5,252	40	131	1,371	89	15
Kansas.....	3,100	48	64
Wisconsin..	2,331	271	8
26 Others...	39,297	313	126	7,242	292	24
Total.....	100,409	871	115	16,122	975	17

Type I.—Individual Church. This type is a denomination school conducted in a local church which has entire charge of the classes in religious education.

Type II.—Denominational Co-operative. This type consists of several denominational schools operating in individual churches with an advisory council which assists in such matters as arousing public interest, promoting financial drives, and planning the curriculum, but has no authority in the actual control of the individual schools.

Type III.—Interdenominational This type consists of a community council or committee representing several (in many cases all) of the churches of the community with authority to plan and carry out an interdenominational program of weekday religious instruction. It selects or plans the courses of study, makes arrangements with the public school authorities for release of pupils, employs teachers, rents buildings where classes may be held and raises the funds to carry out the program.

The type of administration used was reported by 257 communities. The relative frequency of the types of administration is shown in Table IX.

TABLE IX

DISTRIBUTION OF COMMUNITIES HAVING WEEKDAY CHURCH SCHOOLS ON THE BASIS OF TYPES OF ADMINISTRATION

TYPE	NUMBER OF COMMUNITIES USING
I (Individual Church).....	93
II (Denominational Cooperative).....	11
III (Interdenominational).....	140
Combinations of Types I, II, III.....	13
Total.....	257

It is evident that Types I and III are most prevalently used. The combinations usually represent communities where the bulk of the work is being carried on by an interdenominational school, with one or two churches not co-operating, but carrying out their own program independently.

An analysis of the enrollment of weekday church schools according to the types of administration and size of committees is given in Table X. A summary of the pupil enrollment in the various type schools is given in Table XI.

TABLE XI

A DISTRIBUTION OF COMMUNITIES AND ENROLLMENT ON THE BASIS OF TYPES OF ADMINISTRATION

TYPES OF ADMINISTRATION	NUMBER COMMUNITIES USING	ENROLLMENT	PERCENT
I (Individual Church).....	93	10,102	6
II (Denominational Co-operative).....	11	5,395	3
III (Interdenominational).....	140	124,315	75
Combination of I, II, and III.....	13	26,308	16
Total.....	257	166,120	100

Table XI shows that the communities using the interdenominational form of administration enroll 75 per cent of the pupils. If to this number were added the children in Type III schools in the communities having more than one type of administration, the 75 per cent would probably be increased to nearly 90 per cent

TABLE X

AN ANALYSIS OF WEEKDAY CHURCH SCHOOLS ON THE BASIS OF TYPES OF ADMINISTRATION
(Based on Reports from 257 Communities in 29 States)

POPULATION	TYPES OF WEEKDAY CHURCH SCHOOLS*										
	TYPE I			TYPE II			TYPE III			COMBINATIONS	
	Number of Communities	Total Enrollment	Average Enrollment Per Community	Number of Communities	Total Enrollment	Average Enrollment Per Community	Number of Communities	Total Enrollment	Average Enrollment Per Community	Number of Communities	Total Enrollment
Over 100,000.....	2	213	106	..	1,332	666	15	61,912	4,127	3	23,843
30,000-100,000.....	2	521	261	2	1,332	666	16	25,064	1,565	2	573
10,000-30,000.....	14	2,253	161	4	3,120	780	30	19,468	649	2	359
2,500-10,000.....	26	3,991	154	2	572	288	41	13,134	320	4	1,350
Less than 2,500.....	49	3,124	64	3	367	122	38	4,739	125	2	183
Total.....	93	10,102	109	11	5,391	490	140	124,317	888	13	26,308
											7,948
											286
											179
											337
											91
											2,074

*Type I—Individual church schools

Type II—Advisory council for individual church schools.

Type III—Council of churches operating interdenominational schools.

since 12 of the 13 communities having combinations of types of administration report a Type III school with other types. The number of communities using the Type II form of school is practically negligible. Even the Type I school—the form of administration used in 36 per cent of the communities—enrolls only 6 per cent of the pupils.

Table X also shows the average enrollment per community in the various sized communities. The data for the two most used forms of administration are presented in Table XII.

TABLE XII

COMPARATIVE DISTRIBUTION OF ENROLLMENT IN TYPE I AND TYPE II FORMS OF ADMINISTRATION

POPULATION SIZE	TYPE I (INDIVIDUAL CHURCH)	TYPE II (INTERDENOM- INATIONAL)
Over 100,000.....	106	4,127
30,000-100,000.....	261	1,565
10,000- 30,000.....	161	649
2,500- 10,000.....	154	320
Less than 2,500.....	64	125
Average.....	109	888

Apparently there is little or no relationship between the number of children reached by the individual church type schools in communities of different sizes. The metropolitan centers using this plan of administration are actually giving religious instruction to fewer children on the average than are the towns of 2,500 to 10,000 population. The interdenominational or community type of school, on the other hand, shows a pupil enrollment in direct proportion to the size of the community. The number of pupils enrolled for religious instruction in communities using the interdenominational or community type of administration is approximately 8 times as large as that of communities using the individual church plan. Even in rural sections and small towns, the interdenominational type of administration reaches more pupils than the individual church type. These facts again point to the importance of the interdenominational type school insofar as reaching a large proportion of children is concerned.

(4) Weekday Church School Finance

Data concerning the cost of weekday religious education are presented in Tables XIII, XIV, and XV. Table XIII indicates the distribution of communities by states according to the size of their annual budgets. Although it is not shown in this table, the actual range of annual budgets was found to be from \$28,236 down to practically nothing (\$2.00 is the lowest amount reported). Of course the majority of budgets reported to be less than \$50 are from individual church schools where most of the expense (rent, heat, light, etc.) is borne by the church without making a specific charge to weekday church school classes.

TABLE XIII

DISTRIBUTION OF COMMUNITIES HAVING WEEKDAY CHURCH SCHOOLS ON THE BASIS OF THE SIZE OF ANNUAL BUDGET

(Based on Reports from 228 Communities in 27 States)

RANGE OF ANNUAL BUDGETS	NEW YORK	OHIO	KAN- SAS	MIN- NE- SOTA	ILLI- NOIS	22 OTHER STATES	TOTAL
\$1.00- 49.99....	31	..	1	4	2	13	51
\$50.00- 99.99....	13	1	1	2	..	3	20
\$100.00- 249.99....	34	1	8	4	..	6	53
\$250.00- 449.99....	10	1	4	..	1	7	23
\$500.00- 999.99....	10	3	1	1	2	5	22
\$1,000.00- 4,999.99....	12	9	2	..	4	16	43
\$5,000.00- 9,999.99....	2	1	4	7
\$10,000.00-19,999.99....	..	1	..	2	..	3	6
Over \$20,000.00.....	..	2	1	..	3
Number of Communities Reporting.....	112	19	17	13	10	57	228

Table XV shows the actual cost of weekday church schools reported by 228 communities in 27 states in 1931-32. The aggregate amount spent annually by these 228 communities was \$321,177. Four states reported an annual expenditure of over \$25,000, four states an expenditure of from \$10,000 to \$25,000, and five states an expenditure from \$5,000 to \$10,000. The average expenditure per community was \$1,408.67. In four states the expenditure per community was in excess of \$4,500. The cost per pupil distributed by states is given in Table XIV.

The table shows a range of expenditures per pupil of \$1.14 to \$6.57, the average being \$2.71 per pupil.

TABLE XIV

PER PUPIL COST OF WEEKDAY CHURCH SCHOOLS DISTRIBUTED BY STATES

STATE	COST PER PUPIL
Illinois.....	\$6.57
Connecticut.....	5.30
Minnesota.....	4.52
New York.....	2.91
Kentucky.....	2.88
Oregon.....	2.84
Ohio.....	2.42
Indiana.....	2.33
Pennsylvania.....	2.08
Missouri.....	1.96
Michigan.....	1.73
Kansas.....	1.55
Oklahoma.....	1.14
14 other states.....	2.73
Average.....	\$2.71

TABLE XV

SUMMARY ANALYSIS OF COSTS OF WEEKDAY CHURCH SCHOOLS DISTRIBUTED BY STATES

(Based on Reports from 228 Communities in 27 States)

STATE	NUMBER OF COMMUNITIES REPORTING	AGGREGATE ANNUAL BUDGET	EXPENDITURE PER COMMUNITY
Ohio.....	19	\$92,166.00	\$4,850.84
New York.....	112	58,349.00	520.97
Illinois.....	10	38,530.00	3,853.00
Minnesota.....	13	27,772.00	2,136.31
Oklahoma.....	2	12,750.00	6,375.00
Oregon.....	4	12,687.00	3,171.75
Connecticut.....	3	11,900.00	3,966.66
Indiana.....	1	10,000.00	10,000.00
Michigan.....	4	9,200.00	2,300.00
Kentucky.....	1	7,500.00	7,500.00
Pennsylvania.....	4	7,475.00	1,868.75
Kansas.....	17	6,646.00	390.94
Missouri.....	2	5,300.00	2,650.00
14 Others.....	36	20,902.00	580.61
Total.....	228	\$321,177.00
Average.....	\$1,408.67

Reports from 150 communities in 26 states show that there is no significant difference in the average expenditures per pupil in communities using the two main types of administration. The expenditure per pupil in communities employing the individual church form of administration was \$2.10, while that for communities using the interdenominational form was \$2.61.

An analysis of expenditures based on the size of the communities is given in Table XVI.

TABLE XVI
ANALYSIS OF EXPENDITURES FOR WEEKDAY RELIGIOUS INSTRUCTION BASED
ON POPULATION SIZE OF COMMUNITIES
(Based on Reports from 179 Communities in 26 States)

SIZE OF COMMUNITY	AVERAGE EXPENDI- TURE PER COMMUNITY	AVERAGE EXPENDI- TURE PER PUPIL
100,000 and over.....	\$8,871.66	\$2.60
30,000-100,000.....	3,593.33	4.87
10,000- 30,000.....	1,168.33	2.50
2,500- 10,000.....	551.98	2.03
Less than 2,500.....	117.61	1.34
All over 10,000.....	\$3,664.16	\$2.96
All under 10,000.....	311.16	1.82

The table shows that the average expenditure per community is in direct proportion to the population size. The average expenditures per pupil, however, do not bear a direct relationship to the size of the communities. When a single division of communities into those of more than 10,000 and less than 10,000 population is made, the expenditure per pupil is found to be \$2.96 in the larger communities, and \$1.82 in the smaller ones.

In December, 1933, questionnaires* were sent to the 59 communities which had reported annual budgets of \$1,000 or over, in order to secure detailed information concerning income and expenditures. Replies were received from 27 communities. Of this number five reported that their weekday church schools had been closed because of lack of funds. One reported that the

* See Appendix III.

budget had fallen below \$1000 and consequently the information asked for was not given. Detailed budget reports were received from 21. Records from these 21 communities are more significant than their number would indicate, since the aggregate expenditures of these 21 communities in 1931-32 was more than 30 per cent of the total expenditures reported from 228 communities.

The effect of the financial depression upon weekday religious education is clearly shown by the reports. Information from 14 communities in nine states shows the following annual expenditures for the school years of 1931-32, 1932-33, and 1933-34, respectively: \$77,517.00, \$42,204.34, and \$34,135.50. Although these figures show a drastic reduction in expenditures during the past three years, it will be noticed that the proportionate reduction for the current year is considerably less than the reduction a year ago.

Table XVII shows an analysis of the sources of income based on reports from 21 communities. Nineteen of these reports were from communities conducting interdenominational schools, while the remaining two reports were from individual church schools. The table shows that eight communities depended upon a single source of support. These eight, of course, include the two individual church schools, which naturally would receive their support from the local church budgets. The remaining 13 communities depended on a variety of sources for their income, even including such items as offerings from pupils and Sunday schools, gifts from parent-teacher groups and civic societies, and proceeds from a lyceum course. The sources of support most generally depended on in raising the budget are:

- (1) The assumption of the budget by the several co-operating churches.
- (2) Contributions by local churches.
- (3) Solicitation of personal subscriptions.
- (4) An annual campaign for funds.

These data do not indicate a well defined procedure in connection with weekday church school finance. Rather, in at least half of the cases, a hit-or-miss method is employed.

Table XVIII presents an analysis of the expenditures for 21

TABLE XVII
AN ANALYSIS OF SOURCES OF INCOME OF WEEKDAY CHURCH SCHOOLS
(Based on Reports from 21 Communities in 13 States)

communities in 1932-33. It shows that approximately 80 per cent of all expenditures go for salaries of teachers and administrators. The only other item constituting a substantial amount of the budget is that of rent, fuel, lighting and janitor service, which receives nearly 12 per cent. This item would have to be given a considerably larger portion of the budget except for the fact that in many instances the churches or the public schools allow the use of buildings, together with heat, light, and janitor service, without charge.

TABLE XVIII

AN ANALYSIS OF EXPENDITURES OF WEEKDAY CHURCH SCHOOLS FOR 1932-1933
(Based on Budget Reports from 21 of the 59 Communities with Budgets in Excess of \$1000 for the year 1931-32)

ITEM	EXPENDITURE	PERCENT
Administrators' salaries.....	\$8,567.00	16.6
Teachers' salaries.....	29,134.80	56.2
Teachers and administrators (not separated in budget).....	3,903.00	7.5
*Rent, fuel, lights, janitor.....	6,193.70	11.9
Supplies (books, papers, notebooks, etc.).....	1,452.59	2.8
Transportation.....	970.61	1.9
Printing and postage.....	388.39	.8
Miscellaneous.....	1,203.60	2.3
Total.....	\$51,813.69	100.0

*These items were provided without charge in six communities; in four cases by the public schools and in two cases by churches.

(5) *The Supervision of Weekday Church Schools*

One hundred and twenty-six communities reported that they employed supervisors. Ninety-five of these communities employed one supervisor each, while the other 29 employed 91 supervisors; the number of supervisors per community ranging from two to seven. In the majority of the communities reporting more than one supervisor, the individual church type of administration was in use, and the pastors of the various churches acted as the supervisors.

There were 125 part-time supervisors, and 63 full-time supervisors. The occupations of the part-time supervisors are shown in Table XIX.

TABLE XIX
OCCUPATIONS OF PART-TIME SUPERVISORS OF WEEKDAY CHURCH SCHOOLS

Pastors.....	69
Directors of Religious Education.....	22
Teaching.....	18
Administrative duties.....	3
Professors.....	3
Y. M. C. A. Secretary.....	1
Not Reported.....	9
Total.....	125

Forty-eight supervisors were paid. Table XX gives an analysis of remuneration paid by the hour, day, month, and year.

TABLE XX
ANALYSIS OF REMUNERATION OF PAID SUPERVISORS OF WEEKDAY CHURCH SCHOOLS

BASIS OF PAYMENT	NUMBER OF SUPERVISORS	SALARY RANGE	AVERAGE SALARY
Per Year.....	31	\$100.00-\$3800.00	\$1190.33
Per Month.....	7	18.00- 195.00	91.86
Per Day.....	3	2.00- 6.00	3.66
Per Hour.....	7	1.00- 4.00	1.75

Of these 48 paid supervisors, 22 were receiving a large enough salary to constitute a living wage, and could consequently be designated as full-time paid supervisors. The distribution of salaries of this group of 22 supervisors is shown in Table XXI. Their average salary is \$1,502.50. Nearly half of this group is found in two states, where the number, salary range, and average salary are as follows:

TABLE XXII
COMPARATIVE ANALYSIS OF SALARIES OF SUPERVISORS IN NEW YORK STATE AND OHIO

STATE	NUMBER OF SUPERVISORS	SALARY RANGE	AVERAGE SALARY
Ohio.....	7	\$1700-\$2250	\$2201.43
New York.....	3	1600- 2325	1941.67

TABLE XXI
DISTRIBUTION OF SALARIES OF FULL-TIME* SUPERVISORS OF
WEEKDAY CHURCH SCHOOLS
(Based on Reports from 15 Communities in 8 States)

SALARY	ANNUAL SALARY REPORTED	ESTIMATE BASED ON MONTHLY SALARY†	TOTAL
Over \$2,500.00.....	1	...	1
\$2,250.00-2,499.99.....	2	...	2
\$2,000.00-2,249.99.....	5	...	5
\$1,750.00-1,999.99.....	3	1	4
\$1,500.00-1,749.99.....	3	1	4
\$1,250.00-1,499.99.....	1	1	2
\$1,000.00-1,239.99.....	2	...	2
\$750.00- 999.99.....	...	2	2
Total.....	17	5	22

*These 22 supervisors are considered to be "full-time" in the sense that they receive full-time salaries which constitute a living wage, as contrasted with supervisors who may give a large proportion of their time gratis or for a purely nominal compensation. The designation has no reference to how their time may be divided between supervisory activities, administrative duties, teaching.

†Monthly salaries were changed to annual salaries for purposes of comparison. Estimate based on assumed 10 months' salary.

The Supervision of Instruction

In December, 1933, questionnaires* were sent to the 63 supervisors reported as "full-time" to secure information concerning the actual supervision of instruction. Thirty-nine replies were received. Of this number 9 letters were returned because the supervisor had moved from the community. Six communities reported that their weekday church schools had been closed due to lack of funds. Four supervisors replied that they were not paid, and consequently did not think that their report would be wanted. One community reported that due to financial stress, a supervisor was no longer employed. Thus, only 18 communities sent in complete reports.

The reports from the 18 supervisors of instruction showed a range of from 1 to 13 years supervisory experience, with an average of 5.4 years. The number of teachers supervised by each

* See Appendix IV.

ranged from 2 to 45, with an average of 9.1 teachers per supervisor. Practically all of these 18 supervisors gave only a part of their time to supervision of instruction, their other duties including teaching, administration and secretarial work.

An analysis of the use and evaluation of various supervisory techniques as reported by supervisors of instruction in 18 communities in nine states is shown in Table XXIII. Reading across the top row, the table shows that classroom visitation was employed for supervisory purposes by 89 per cent of the communities reporting; that the percentage of time given to this technique by those communities using it ranged from 10 per cent to 50 per cent, the average being 22 per cent; that ratings of this technique as a supervisory device ranged from three to five on a five-point scale, the median rating being five points.

TABLE XXIII

AN ANALYSIS OF THE USE AND EVALUATION OF SUPERVISORY TECHNIQUES
IN CURRENT USE IN WEEKDAY CHURCH SCHOOLS

(Based on Reports from Supervisors of Instruction in 18 Communities
in 9 states)

SUPERVISORY TECHNIQUE	FRE- QUENCY OF USE	PERCENTAGE OF TIME GIVEN TO EACH TECHNIQUE		EVALUATION OF TECHNIQUE BASED ON RATING	
	PERCENT	RANGE	AVERAGE	RANGE	MEDIAN RATING
Classroom visita- tion.....	89	10-50	22	3-5	5
Conference with teachers.....	89	10-40	23	3-5	5
Teachers' meetings.	89	10-30	16	3-5	5
Curriculum build- ing and re- vision.....	72	10-30	17	3-5	5
Construction and use of tests...	61	5-10	7.5	2-5	3
Directed reading.	56	5-10	2.7	1-5	3
Inter-visitaton by teachers.....	56	1-10	4.1	1-5	3
Demonstration lessons.....	39	5-10	3.5	1-5	3
Rating of teachers.	33	2-10	1.7	2-5	4
Professional courses.....	11	5-10	1.5	5	5
Church and public school con- tacts.....	6	10	1.0	3	3

Table XXIII indicates that the supervisory techniques which are used most prevalently are: classroom visitation, conferences with teachers, teachers' meetings, the construction and use of tests, directed reading, and inter-visitation by teachers. Those activities which are considered by their users to be most effective for supervisory purposes, as indicated by their ratings, are: classroom visitation, conferences with teachers, teachers' meetings, curriculum building and revision and professional courses.

(6) Conclusions

1. The average enrollment per community of weekday church schools is directly proportional to the size of the community; the average for all communities being 649 pupils each.

2. The average attendance of weekday church schools is 94.5 per cent of the enrollment.

3. Two hundred and fifty-eight communities reported an average weekday church school session of 33.1 weeks per year.

4. Pupils are released from elementary public school grades and from high school for weekday religious instruction. The grades from which children are most frequently released are grades 3-6 inclusive.

5. In approximately 25 per cent of the communities releasing children public school credit is given for the religious instruction received in the weekday church schools.

6. In communities where weekday religious instruction is given an average of 38 per cent of elementary school pupils and 29 per cent of high school pupils receive such instruction.

7. Although an approximately equal number of paid and volunteer teachers are employed, fully 85 per cent of the actual teaching is done by the paid teachers.

8. Three main types of administration of schools are found: the individual church, denominational co-operative, and inter-

denominational. Of these, the interdenominational is the most widely employed, enrolling from 75 per cent to 90 per cent of all pupils receiving weekday religious instruction.

9. Two hundred and twenty-eight communities reported an aggregate expenditure for weekday church schools of \$321,177.00 for the school year 1931-32. In four states the expenditures were more than \$25,000.00 each, and in four more states from \$10,000.00 to \$25,000.00 was expended. The average expenditure per community was in direct proportion to the population size of the communities, the average for the whole group being \$1408.67 per year.

10. The average expenditure per pupil enrolled in weekday church schools is \$2.71 per year. In communities of over 10,000 population the average expenditure is \$2.96 per year; in communities of less than 10,000 population it is \$1.82 per year. The average expenditure in communities using the interdenominational type of administration is \$2.61 per pupil enrolled; in communities using the individual church type of administration \$2.10 is expended per pupil.

11. An analysis of expenditures shows that approximately 80 per cent of all expenditures goes to teachers and administrators. Rent, fuel, and lighting, the only other prominent items, receive 12 per cent.

12. During the period of 1931-1933 there was a drastic reduction of expenditures due to the financial depression.

13. There seems to be no well defined practices in the raising of money for weekday church schools.

14. Supervisors are employed by 126 communities. Of these only 22 are full-time in the sense that they are paid a full-time salary; their average salary being \$1,502.50 per year.

15. Supervision of instruction appears to be very meagre, considering the weekday church school movement as a whole. In those communities where there is definite supervision of instruc-

tion, the supervisors are familiar with a wide range of supervisory techniques.

16. The supervisory techniques considered to be most effective by 18 supervisors of instruction are: classroom visitation, conferences with teachers, curriculum building and revision, courses in education and religious education, teachers' meetings, and directed reading.

IV

THE TEACHING AND SUPERVISORY PERSONNEL

(1) *Sources of Data*

The data concerning the teaching and supervisory personnel were gathered by the use of the questionnaire blank for administrators* plus an additional questionnaire form prepared specifically to secure detailed information concerning the qualifications of weekday church school teachers.† Reports were received from 283 communities in 29 states, which employed a total of 1,890 teachers. Replies to the teachers' questionnaire were received from 710 of these 1,890 teachers, or 37.6 per cent.

Of the total number of teachers reported to have been employed by the 283 communities, 932 were paid and 958 volunteer. Questionnaires were received from 365 of the paid teachers, or 39.2 per cent; from 345 of the volunteer teachers, or 36 per cent.

(2) *Number of Hours Taught Per Week*

The number of hours taught per week by the teachers is given in Table XXIV, which shows the distribution of the hours per week taught by 646 teachers. The range is 1-30 hours per week and the average 4.7 hours per week. The range of hours per week taught by paid teachers is 1-30 and the average 7.9 hours per week. The range for volunteer teachers is 1-6 inclusive and the average 1.3 hours per week. Thus, the paid teachers, on the average, teach six times as many hours per week as the volunteer teachers.

(3) *Remuneration of Paid Teachers*

The remuneration of paid teachers is given in Tables XXV, XXVI, and XXVII, which show the distribution of amount of pay received by teachers who are paid by the hour, by the month,

* See Appendix I.

† See Appendix II.

TABLE XXIV

NUMBER OF HOURS PER WEEK TAUGHT BY PAID AND VOLUNTEER WEEKDAY CHURCH SCHOOL TEACHERS

(Based on Reports from 646 Teachers; 354 Paid, 292 Volunteer)

HOURS TAUGHT PER WEEK	NUMBER OF TEACHERS		
	PAID	VOLUNTEER	TOTAL
30-34.....	10	..	10
25-29.....	22	..	22
20-24.....	37	..	37
15-19.....	17	..	17
10-14.....	27	..	27
9.....	4	..	4
8.....	7	..	7
7.....	6	..	6
6.....	6	1	7
5.....	20	1	21
4.....	16	8	24
3.....	24	9	33
2.....	23	25	48
1.....	135	248	383
N.....	354	292	646
Average (hours).....	7.9	1.3	4.7

and by the year. A summary of the facts concerning the remuneration of teachers based upon these tables is shown in Table XXVIII, which is based upon the report of 141 communities concerning the remuneration of the 765 paid teachers employed by them. The table shows that 631, or 82.5 per cent, of the paid teachers are paid on an hourly basis, their median remuneration being \$1.47 per hour. Fifty-six or 7.3 per cent, are paid on a monthly basis, their median salary being \$69.74 per month. Seventy-eight, or 10.2 per cent, are paid on a yearly basis, their median salary being \$1,500.00 per year.

A further examination of the tables shows that 356, or 56.4 per cent, of the total number of teachers paid on an hourly basis are located in New York State. On the other hand, 41, or 56.4 per cent, of the teachers paid on a yearly basis are located in Ohio.

Table XXVII shows that 78 teachers are professional full-time teachers in weekday church schools, in the sense that they receive sufficient salary for their services to constitute a living wage.

If to this number is added the 24 teachers (Table XXVI) paid by the month who are also receiving such a salary* there is found to be a total of 102 professional weekday church school teachers, their average annual salary being \$1,490.20. Of this number 44, or 43.2 per cent are located in Ohio.

TABLE XXV
ANALYSIS OF REMUNERATION OF TEACHERS PAID ON AN
HOURLY BASIS
(Based on Reports from 92 Communities in 15 States)

REMUNERATION PER HOUR	NUMBER OF TEACHERS			
	NEW YORK	OHIO	14 OTHER STATES	TOTAL
Over \$3.00.....	3	6	9
\$2.50-\$2.99.....	21	21
\$2.00-\$2.49.....	109	4	3	116
\$1.50-\$1.99.....	64	41	48	153
\$1.00-\$1.49.....	174	6	119	299
\$.50- \$.99.....	6	23	29
Under \$.50.....	4	4
N.....	356	51	224	631
Median.....	\$1.49	\$1.74	\$1.36	\$1.47

TABLE XXVI
ANALYSIS OF REMUNERATION OF TEACHERS PAID ON A MONTHLY BASIS
(Based on Reports from 12 Communities in 6 States)

REMUNERATION PER MONTH	NUMBER OF TEACHERS			
	NEW YORK	OHIO	4 OTHER STATES	TOTAL
\$150.00-\$174.99.....	2	2	10	14
\$125.00-\$149.99.....	1	6	7
\$100.00-\$124.99.....	1	1	2
\$75.00- \$99.00.....	1	1
\$50.00- \$74.99.....	3	16	19
\$25.00- \$49.99.....	9	4	13
N.....	15	3	38	56
Median.....	\$45.83	\$156.25	\$73.44	\$69.74

* It is assumed that these teachers are paid for at least ten months.

TABLE XXVII

DISTRIBUTION OF SALARIES OF TEACHERS PAID ON A YEARLY BASIS

(Based on Reports from 37 Communities in 15 States)

SALARY PER YEAR	NUMBER OF TEACHERS			
	NEW YORK	OHIO	13 OTHER STATES	TOTAL
Over \$2,500.00.....	2	2
\$2,250.00-\$2,499.99.....
\$2,000.00-\$2,249.00.....	2	3	5
\$1,750.00-\$1,299.99.....	6	5	11
\$1,500.00-\$1,749.99.....	4	13	4	21
\$1,250.00-\$1,499.99.....	9	9	18
\$1,000.00-\$1,249.99.....	11	1	12
\$750.00-\$999.99.....	9	9
Total.....	4	41	33	78
Median.....	\$1,625.00	\$1,509.61	\$1,430.55	\$1,500.00

TABLE XXVIII

AN ANALYSIS OF THE REMUNERATION OF TEACHERS ACCORDING TO THE BASIS OF REMUNERATION

(Based on Reports from 141 Communities Employing 765 paid Teachers)

BASIS OF PAYMENT	NUMBER OF COMMUNITIES	NUMBER OF TEACHERS	MEDIAN REMUNERATION
Hourly.....	92	631	\$1.47
Monthly.....	12	56	69.74
Yearly.....	37	78	1,500.00
Total.....	141	765

(4) *Certification of Teachers*

One hundred and fifty-nine communities in 20 states require the certification of teachers. The requirements for certification range all the way from such simple stipulations as "Do approved study," "Church membership," and "Pastor's approval" to elaborate combinations of academic training, teaching experience, and personality and character factors. A detailed analysis of the requirements for certification of teachers is given in Table XXIX. Section II in the table gives the distribution of

TABLE XXIX
AN ANALYSIS OF REQUIREMENTS FOR CERTIFICATION OF TEACHERS
(Based on Reports from 159 Communities in 23 States)

I	II	III	IV	V
REQUIREMENTS USED AS THE BASIS OF CERTIFICATION OF TEACHERS	COMMUNITIES USING A SINGLE REQUIREMENT	NINETEEN COMBINATIONS OF REQUIREMENTS (AS CHECKED IN THE COLUMNS) USED AS THE BASIS OF CERTIFICATION OF TEACHERS IN NINETEEN COMMUNITIES	FOURTEEN COMBINATIONS (AS CHECKED) USED IN FIFTY-FIVE COMMUNITIES	FREQUENCY OF REQUIREMENTS
Same as Public School	40	✓	8	55
Teaching Experience.	15	✓	7	58
College Graduation.	6	✓	✓	32
High School Graduation.	4	✓	✓	30
Normal School Graduation	6	✓	✓	20
Religious Education Course.	✓	✓	26
Teacher-Training Courses	3	✓	✓	13
Christian Character.	5	✓	✓	21
Pastor's Approval.	3	✓	✓	5
Church Membership.	1	✓	✓	1
Theological Training.	✓	✓	1
University's Recommendation.	1	✓	✓	1
"Do Approved Study"	1	✓	✓	1

requirements used by 85 communities as the sole basis of certification. Section III indicates the various combinations of requirements which were used once each by 19 communities as the basis of teacher-certification. Section IV indicates the various combinations of requirements used by the remaining 55 communities; the number of communities using each combination being indicated at the top of each column. Section V gives the total frequency of use of each requirement for teacher-certification by the entire 159 communities.

In the case of the communities using combinations of requirements, the particular requirements used by each community are indicated by the check marks in the columns. The number of requirements stipulated by the various communities ranges from two to six. Thus, in section III of the table, the first one of the 19 communities has two stipulations, viz., that teachers must have the same preparation as public school teachers, and that they must be approved by the pastor of the church in which they teach.

The relative frequency of the use of the various requirements for certification, either singly or in combination is summarized in Table XXX.

TABLE XXX

RELATIVE FREQUENCY OF REQUIREMENTS FOR CERTIFICATION OF TEACHERS

(Based on Reports from 159 Communities in 20 States)

REQUIREMENTS	NUMBER OF COMMUNITIES USING
Teaching Experience.....	58
"Same as Public Schools".....	55
College Graduation.....	32
High School Graduation.....	30
Religious Education Courses.....	26
Christian Character.....	21
Normal School Graduation.....	20
Teacher-Training Courses.....	13
Pastor's Approval.....	5
Miscellaneous.....	4

Eighty-five of the communities requiring certification used a single one of these requirements, while the other 74 used combinations of from two to six of them.

In Table XXXI, the requirements are summarized on the basis of the relative high standards required for certification, as indicated by educational preparation and teaching experience.

TABLE XXXI
SUMMARY OF REQUIREMENTS FOR CERTIFICATION OF TEACHERS ON THE BASIS
OF RELATIVE HIGH STANDARDS REQUIRED
(Based on Reports from 159 Communities in 20 States)

GROUPING BY REQUIREMENTS	NUMBER OF COMMUNITIES USING
College graduation plus other requirements.....	26
College graduation only.....	6
Normal school graduation plus other requirements.....	10
Normal school graduation only.....	6
"Same as public school" plus other requirements.....	14
"Same as public school".....	39
Total number of communities with requirements at least as high as those of the public school.....	101
Teaching experience plus other requirements.....	17
Teaching experience only.....	15
All other requirements.....	26
Total number of communities requiring certification.....	159

It shows that 101 communities, or 63.5 per cent of the 159 communities requiring teachers to become certified, have standards for certification that are at least as high as those of the public school. Thirty-two additional communities require their teachers to have had public school teaching experience, which implies qualification of teachers equivalent to those of public school teachers.

The most elaborate statement of requirements for certification of teachers was reported by Minneapolis, Minnesota. A brief summary follows:

TABLE XXXII

REQUIREMENTS FOR TEACHERS IN THE MINNEAPOLIS WEEKDAY SYSTEM OF
RELIGIOUS EDUCATION

A—Classification

- I. Experience—3 years recent successful public school teaching, and 2 years successful church school teaching experience.
- II. Training—full normal school or college course, or a requirement of 15 courses in education and religious education totaling 43 semester hours credit.
- III. An approved Christian character, including church membership.
- IV. An acceptable personality.

B—Classification

Same as A classification except that an examination may be substituted for II (training).

(5) *Provision for the Training of Teachers*

Provision for the training of teachers was reported by 161 communities in 20 states. Of these 161 communities, 57 relied upon a single method of teacher-improvement, while the remaining 104 communities used combinations of methods. The relative frequency of the various methods of teacher-training is as follows:

TABLE XXXIII

METHODS USED FOR IMPROVEMENT OF TEACHERS IN SERVICE

(Based on Reports from 161 Communities in 20 States)

METHOD OF TEACHER-IMPROVEMENT	NUMBER OF COMMUNITIES USING
1. Directed Reading.....	28
2. Training Class.....	27
3. Training School.....	26
4. Conferences.....	25
5. Teachers' Meetings.....	21
6. Classroom Visitation by Supervisor.....	16
7. Curriculum Building and Revision.....	12
8. Demonstration Lessons.....	11
9. Building and Use of Tests.....	10
10. Inter-Visitation by Teachers.....	9
11. Use of Standardized Tests.....	7
12. Provision of Library for Teachers.....	1

(6) Number of Years of Teaching Experience

The number of years teaching experience of weekday church school teachers is shown in Table XXXIV which gives a distribution of the number of years experience reported by 306 paid and 237 volunteer teachers. The median length of service of the 543 teachers is 4 years. The difference in length of service for paid and volunteer teachers is slight; the median for the former is 4.2 years, whereas the median for the latter is 3.7 years.

TABLE XXXIV

TEACHING EXPERIENCE OF WEEKDAY CHURCH SCHOOL TEACHERS
(Based on Reports from 543 Teachers in 174 Communities in 29 States)

NUMBER OF YEARS TEACHING EXPERIENCE	NUMBER OF TEACHERS		
	PAID	VOLUNTEER	TOTAL
17 and over.....	3	3	6
15-16.....	1	1	2
13-14.....	5	2	7
11-12.....	7	3	10
9-10.....	13	7	20
7- 8.....	27	25	52
5- 6.....	60	28	88
3- 4.....	96	74	170
1- 2.....	94	94	188
Total.....	306	237	543
Median (Yrs.).....	4.2	3.7	4.0
Q ₃	6.3	5.7	6.1
Q ₁	1.6	1.2	1.4

*(7) The Qualifications of Teachers**General Characteristics*

Of the 710 teachers reporting, 587 gave their ages. The ages range from 16 to 58 years, the average being 36.0 years.

Seven hundred and ten teachers reported their sex. Of this number 88.2 per cent* are women. The balance, or 11.8 per cent-

* In the following pages which discuss the qualifications of teachers, the data are based upon reports from 710 teachers. Whenever "the per cent of teachers" is mentioned, it refers to this number; the total number of teachers reporting. For the sake of brevity, the expression "per cent of 710 teachers from whom data were secured" has been omitted.

which consists of men teachers, corresponds exactly to the number of teachers who reported the ministry as their occupation (see Table XXXV). It is evident, therefore, that all of the men teachers are ministers.

Reports showed that 68.3 per cent were married.

The great majority of the teachers, as has been shown in Table XXIV, teach only one or two hours per week, and are thus really part-time teachers. The occupations reported by the teachers are shown in Table XXXV.

TABLE XXXV

OCCUPATIONS OF TEACHERS IN WEEKDAY CHURCH SCHOOLS

(Based on Reports from 710 Teachers in 190 Communities in 20 States)

OCCUPATIONS	PERCENTAGE OF TEACHERS
Housewife.....	46.3
Teacher.....	15.1
Full-time weekday church school teacher.....	11.1
Minister.....	11.5
Religious education director.....	2.9
Student.....	1.7
Miscellaneous and not reported.....	11.4

Academic Preparation

Four hundred and sixty-eight teachers, or 65.9 per cent, reported having attended college, normal school, or seminary for two or more years. A summary of the academic preparation of teachers is given in Table XLV (page 68) which shows the following facts concerning the educational qualifications of the weekday church school teachers:

- (1) 81.7 per cent are high school graduates.
- (2) 29.4 per cent have completed from 2-4 years in normal school.
- (3) 31.3 per cent are college graduates.
- (4) 9.4 per cent have completed sufficient graduate study to receive a graduate degree.

Professional Training

In addition to general educational qualifications, a considerable proportion of the teachers had taken professional courses specifi-

cally fitting them to teach. Such professional training was under two classifications, viz., college, university or seminary courses in education and religious education, and credit earned in Standard Leadership Training Courses under the auspices of the various denominations or the International Council of Religious Education.

A total of 481 teachers, or 67.7 per cent, reported having taken some professional courses. Four hundred and thirty-nine of this number had taken regular college grade work for credit, while the remaining 42 had taken only Standard Leadership Training Courses.

Table XXXVI presents data concerning the number of semester hours credit reported by the teachers who have taken courses in education or religious education. Three hundred

TABLE XXXVI
PROFESSIONAL TRAINING OF WEEKDAY CHURCH SCHOOL TEACHERS AS
INDICATED BY COURSES TAKEN IN EDUCATION AND
RELIGIOUS EDUCATION

(Based on Reports from 439 Teachers in 145 Communities in 26 States)

TOTAL NUMBER OF SEMESTER HOURS CREDIT	NUMBER OF TEACHERS	
	COURSES IN EDUCATION	COURSES IN RELIGIOUS EDUCATION
Over 40.....	69	35
35-39.....	20	11
30-34.....	36	16
25-29.....	19	10
20-24.....	41	19
15-19.....	37	26
10-14.....	56	34
5-9.....	39	55
1-4.....	26	50
N.....	343	256
Median (Years).....	21.6	13.3
Q ₃	35.8	29.0
Q ₁	11.8	6.3

and forty-three teachers, or 48.3 per cent, reported having taken courses in education, the median number of semester hours

credit received per teacher being 21.6; the upper and lower quartiles being 35.8 and 11.8 semester hours respectively. Two hundred and fifty-six, or 36.1 per cent, of the teachers reported having taken courses in religious education, the median number of semester hours credit received per teacher being 13.3; the upper and lower quartiles being 29.0 and 6.3 semester hours respectively.

One hundred and fifty-four teachers, or 21.7 per cent, have taken Standard Leadership Training Courses. Seventy-four of those have earned sufficient credit to receive the Standard Leadership Training Certificate, which represents 12 units of 10 recitation hours each in certain prescribed courses.

Teaching Experience

Six hundred and three of the teachers, or 84.9 per cent, reported having had teaching experience other than that of the weekday church school. Table XXXVII shows the distribution of the number of years teaching experience reported in the public school, the Sunday church school and the vacation church school.

TABLE XXXVII

TEACHING AND LEADERSHIP EXPERIENCE OF WEEKDAY CHURCH SCHOOL TEACHERS

(Based on Reports from 710 Teachers in 190 Communities in 29 States)

NUMBER OF YEARS EXPERIENCE	NUMBER OF TEACHERS			
	TEACHING EXPERIENCE			LEADER- SHIP EXPERI- ENCE
	PUBLIC SCHOOL	SUNDAY SCHOOL	VACATION SCHOOL	
Over 40.....	1	5	39
35-39.....	2	12
30-34.....	3	15	16
25-29.....	6	29	24
20-24.....	6	30	2	44
15-19.....	20	42	2	52
10-14.....	43	93	5	75
5- 9.....	116	129	43	144
1- 4.....	152	155	187	139
N.....	347	500	239	545
Median (Years).....	5.7	8.7	3.2	9.6
Q ₃	9.7	14.9	4.8	19.9
Q ₁	2.8	4.0	1.6	4.9

Teaching experience in the public school was reported by 347, or 48.9 per cent, of the teachers. The median number of years experience is 5.7; the upper and lower quartiles are 9.7 and 2.8 years respectively. Five hundred teachers, or 70.4 per cent, reported teaching experience in the Sunday church school, the median number of years of such service being 8.7; the upper quartile 14.9 years and the lower quartile 4.0 years. Teaching experience in the vacation church school was reported by 239, or 33.7 per cent, of the teachers, the median number of years* experience being 3.2, while the upper and lower quartiles are 4.8 and 1.6 respectively.

Leadership Experience in Religious Activities

Five hundred and forty-five teachers, or 76.8 per cent, reported experience in the leadership of one or more religious activities. The distribution of the number of years experience in such leadership activities is given in Table XXXVII which shows that the median number of years experience is 9.6; the upper and lower quartiles are 19.9 and 4.9 years respectively.

The activities in which leadership experience was reported cover the whole range of religious service. A list of these activities, together with the average number of years of leadership experience the of 545 teachers in each, is given in Table XXXVIII.

Summary of the Qualifications of Weekday Church School Teachers

In summarizing the data relating to the qualifications of weekday church school teachers, the following facts are evident:

1. The average age of the teachers is 36.0 years. 88.2 per cent are women; 68.3 per cent are married. The average number of hours per week taught is 4.7. Only 11.1 per cent of the teachers are full-time weekday church school teachers; 46.3 per cent are housewives, 15.1 per cent are teachers, and 11.5 per cent ministers.

* "Year" in this case, means a summer period of from 3-6 weeks. In the vacation church school, however, most teachers would teach 2-3 hours a day for five days each week.

TABLE XXXVIII

EXPERIENCE OF TEACHERS IN THE LEADERSHIP OF RELIGIOUS ACTIVITIES

(Based on Reports from 545 Teachers in 180 Communities in 29 States)

TYPE OF RELIGIOUS ACTIVITY	AVERAGE NUMBER OF YEARS OF LEADER- SHIP EXPERIENCE
1. Young People's Societies (e.g. Christian Endeavor, Baptist Young People's Union, Epworth League) ..	4.0
2. Pastor of a Church or Missionary	2.4
3. Church School Superintendent (Sunday, Weekday or Vacation)	2.1
4. Music (e.g. Pianist, Song Leader, Orchestra, or Choir Director)	1.5
5. Boys' and Girls' Clubs (e.g. Boy Scouts, Girl Scouts, Pioneers, Tuxis, Ambassadors)	1.2
6. Girls' Missionary Clubs (e.g. World Wide Guild, Westminster Guild, Standard Bearers)9
7. Director of Religious Education (e.g. Local Church, County, or State)7
8. Social Service (e.g. Settlement House Work, City Missions)6
9. Recreational Leadership (Directors or Leaders in Summer Camps, Playground Directors, etc.)6
10. All other activities8

2. 65.9 per cent of the teachers have attended college, normal school or seminary for two or more years. 31.3 per cent are college graduates.
3. 67.7 per cent of the teachers have had some professional training.
4. 84.9 per cent of the teachers have had teaching experience in public schools or Sunday or vacation church schools. 48.9 per cent have taught in public schools; the median length of such teaching service is 5.7 years.
5. 76.8 per cent of the teachers have had experience in the leadership of one or more religious activities; the median length of such service is 9.6 years.

A graphic summary of the outstanding characteristics of the teaching personnel is presented in Chart 3.

(8) *A Comparison of Paid and Volunteer Teachers*

The data for a comparison of paid and volunteer teachers are based upon reports from 363 paid teachers and 347 volunteer teachers, employed by 190 communities in 29 states.

Table XXXIX gives a comparison of the general characteristics of paid and volunteer teachers.

CHART 4

GRAPHIC ANALYSIS OF THE TEACHING PERSONNEL PRESENTING GENERAL INFORMATION, OCCUPATION, ACADEMIC AND PROFESSIONAL TRAINING, TEACHING AND LEADERSHIP EXPERIENCE

(Based on reports from 710 teachers in 190 communities in 29 states)

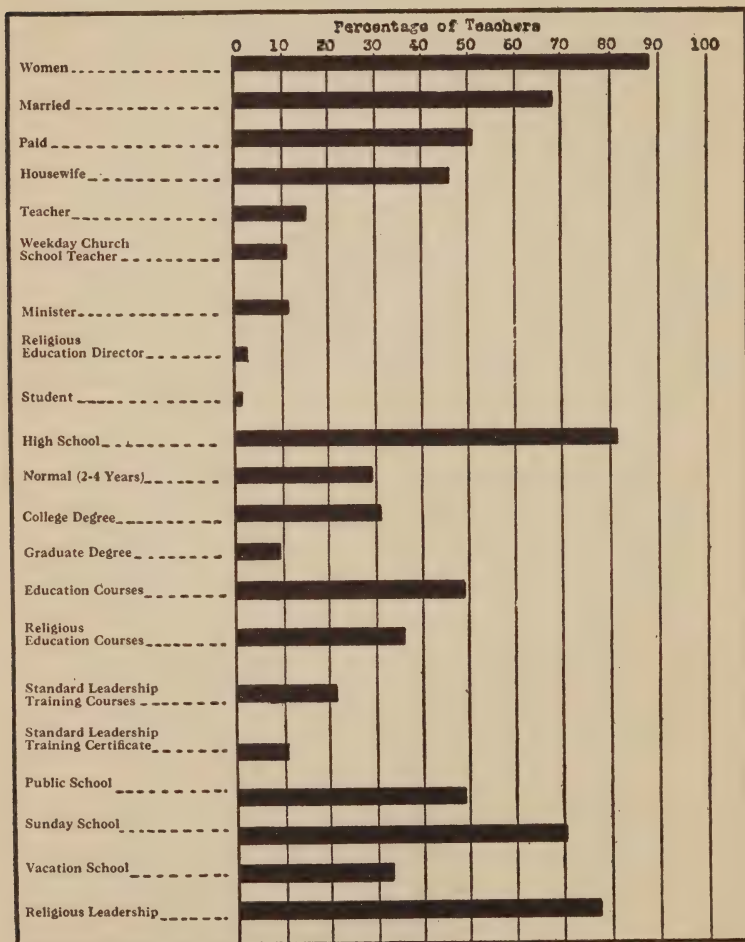


TABLE XXXIX

GENERAL CHARACTERISTICS OF PAID AND VOLUNTEER TEACHERS

(Based on Reports from 363 Paid and 347 Volunteer Teachers Employed by 190 Communities in 29 States)

CHARACTERISTICS	PAID TEACHERS	VOLUNTEER TEACHERS
	YEARS	YEARS
Average age.....	35.1	36.9
Percentage of women.....	96.1	80.1
Percentage married.....	62.5	74.6
Average number hours taught per week.....	7.9	1.3
Occupations (in percentages):		
Housewife.....	41.0	51.9
Teacher.....	17.1	13.0
Full-time weekday church school teacher...	21.7	0.0
Minister.....	3.6	19.9
Religious education director.....	5.2	.6
Student.....	1.1	2.3

The only significant differences between paid and volunteer teachers found in this table are those relating to the number of hours taught per week and the occupations. The paid teachers teach six times as many hours per week as the volunteers. All of the professional full-time weekday church school teachers are found among the paid teachers. This group of professional teachers is almost balanced by a proportionately larger number of ministers in the volunteer group. Although these ministers were reported as volunteer teachers in weekday church schools, they are professionally trained religious workers and receive pay for their ministerial work.

A comparison of the academic training of paid and volunteer teachers is given in Table XL which shows only one significant difference between the two groups, viz., that more of the paid teachers are college graduates. Of the paid teachers, 39.9* per cent are college graduates; and of the volunteer teachers, 22.5 per cent.

* In the following pages which discuss the comparison of paid and volunteer teachers, the data are based on reports from 363 paid and 347 volunteer teachers. Since frequent use will be made of percentages in presenting the data, the expressions "per cent of the 363 paid teachers" or "per cent of 347 volunteer teachers" will be omitted for the sake of brevity.

TABLE XL
ACADEMIC PREPARATION OF PAID AND VOLUNTEER TEACHERS

(Based on Reports from 363 Paid and 347 Volunteer Teachers Employed by 190 Communities in 29 States)

	PERCENTAGE OF PAID TEACHERS	PERCENTAGE OF VOLUNTEER TEACHERS
High School Graduate	86.7	76.4
Normal School (2-4 years)	29.8	29.1
College Graduate	39.9	22.5
Have Graduate Degree	7.4	11.5

In the matter of professional training there is a marked difference between the two groups of teachers. 84.5 per cent of the paid teachers reported some professional training of college grade or some in Standard Leadership Training Courses, while only 48.7 per cent of the volunteer teachers reported any such training. The distribution of the number of semester hours credit reported by the teachers in courses of college grade in education and religious education is given in Table XLI. Two hundred and seven, or 57.0 per cent, of the paid teachers have taken courses in education, as compared with 136, or 39.2 per cent of the volunteer teachers. The amount of study by those who did take such courses was practically the same, however, the median number of semester hours reported by the paid teachers being 21.3 and that of the volunteer teachers being 22.1 semester hours. Concerning the courses taken in religious education there is a greater disparity between the two groups. One hundred and eighty-eight paid teachers, or 51.8 per cent, have taken courses in religious education as compared with 68 volunteer teachers, or 19.6 per cent. The paid teachers had also taken a considerably larger number of courses; the median number of semester hours credit reported by the paid teachers being 14.6 as compared with 9.3 for the volunteer teachers.

In the matter of teaching experience, the difference between paid and volunteer teachers was less marked. 91.3 per cent of the paid teachers and 75.5 per cent of the volunteer teachers

reported such experience in the public school, Sunday church school or vacation church school. Table XLII shows the distribution of the number of years teaching experience in these three types of schools. A summary of these data, which brings out the comparison between the two groups of teachers is given in Table XLIII, which shows that although a larger proportion of the paid teachers have had teaching experience in all types of schools, the terms of service for those who have taught are practically equal.

TABLE XLI

PROFESSIONAL COURSES TAKEN BY PAID AND VOLUNTEER TEACHERS
DISTRIBUTED ON THE BASIS OF SEMESTER HOURS CREDIT

(Based on Reports from 439 Teachers in 145 Communities in 26 States)

TOTAL NUMBER OF SEMESTER HOURS CREDIT	NUMBER OF TEACHERS			
	COURSES IN EDUCATION		COURSES IN RELIGIOUS EDUCATION	
	PAID	VOLUNTEER	PAID	VOLUNTEER
40 and over.....	39	30	29	6
35-39.....	11	9	3	3
30-34.....	23	13	12	4
25-29.....	13	6	9	1
20-24.....	24	17	16	3
15-19.....	24	13	18	8
10-14.....	32	24	27	7
5- 9.....	24	15	40	15
1- 4.....	17	9	29	21
N.....	207	136	183	68
Median (Semester Hours)...	21.3	22.1	14.6	9.3
Q ₃	34.6	37.8	30.8	21.6
Q ₁	11.7	12.1	7.2	4.0

The difference between paid and volunteer teachers in the matter of experience in the leadership of religious activities is not great. 85.7 per cent of the paid teachers and 67.4 per cent of the volunteer teachers have had such experience. The distribution of the number of years leadership experience is given in Table

XLIV, which shows no significant difference between the two groups.

An examination of the data presented shows a striking

TABLE XLII

TEACHING EXPERIENCE OF PAID AND VOLUNTEER TEACHERS IN THE PUBLIC SCHOOL, SUNDAY CHURCH SCHOOL, AND VACATION CHURCH SCHOOL

(Based on Reports from 603 Teachers in 174 Communities in 29 States)

NUMBER YEARS TEACHING EXPERIENCE	NUMBER OF TEACHERS					
	PUBLIC SCHOOL EXPERIENCE		SUNDAY SCHOOL EXPERIENCE		VACATION SCHOOL EXPERIENCE	
	PAID	VOLUN- TEER	PAID	VOLUN- TEER	PAID	VOLUN- TEER
40 and over.....	1	3	2
35-39.....	1	1
30-34.....	1	2	6	9
25-29.....	2	4	14	15
20-24.....	4	2	19	11	2
15-19.....	12	8	27	15	1	1
10-14.....	23	20	53	40	3	2
5-9.....	74	42	80	49	28	15
1-4.....	96	56	78	77	125	62
N.....	212	135	281	219	159	80
Median (Years)...	6.5	6.0	8.9	8.3	3.2	3.2
Q ₃	9.3	10.8	15.0	14.8	4.8	4.8
Q ₁	2.8	3.0	4.5	3.5	1.6	1.6

TABLE XLIII

COMPARISON OF PAID AND VOLUNTEER TEACHERS ON THE BASIS OF TEACHING EXPERIENCE

(Based on Reports from 603 Teachers in 174 Communities in 29 States)

	PERCENTAGE OF TEACHERS		MEDIAN NUMBER OF YEARS SERVICE	
	PAID	VOLUNTEER	PAID	VOLUNTEER
Public School experience....	58.4	38.9	6.5	6.0
Sunday Church School.....	77.4	63.1	8.9	8.3
Vacation Church School.....	43.8	25.9	3.2	3.2

similarity between the paid and volunteer teachers. On the basis of the evidence cited, it is clear that the volunteer group compares favorably with the paid group. This comparison is shown graphically in Chart 4.

TABLE XLIV
YEARS EXPERIENCE IN THE LEADERSHIP OF RELIGIOUS ACTIVITIES BY PAID
AND VOLUNTEER TEACHERS

(Based on Reports from 545 Teachers in 180 Communities in 29 States)

NUMBER OF YEARS LEADERSHIP EXPERIENCE	NUMBER OF TEACHERS	
	PAID	VOLUNTEER
40 and Over.....	15	24
35-39.....	6	6
30-34.....	13	3
25-29.....	13	11
20-24.....	25	19
15-19.....	29	23
10-14.....	51	24
5- 9.....	86	58
1- 4.....	73	66
N.....	311	234
Median (Years).....	9.8	8.5
Q _a	19.0	21.2
Q _l	5.3	4.4

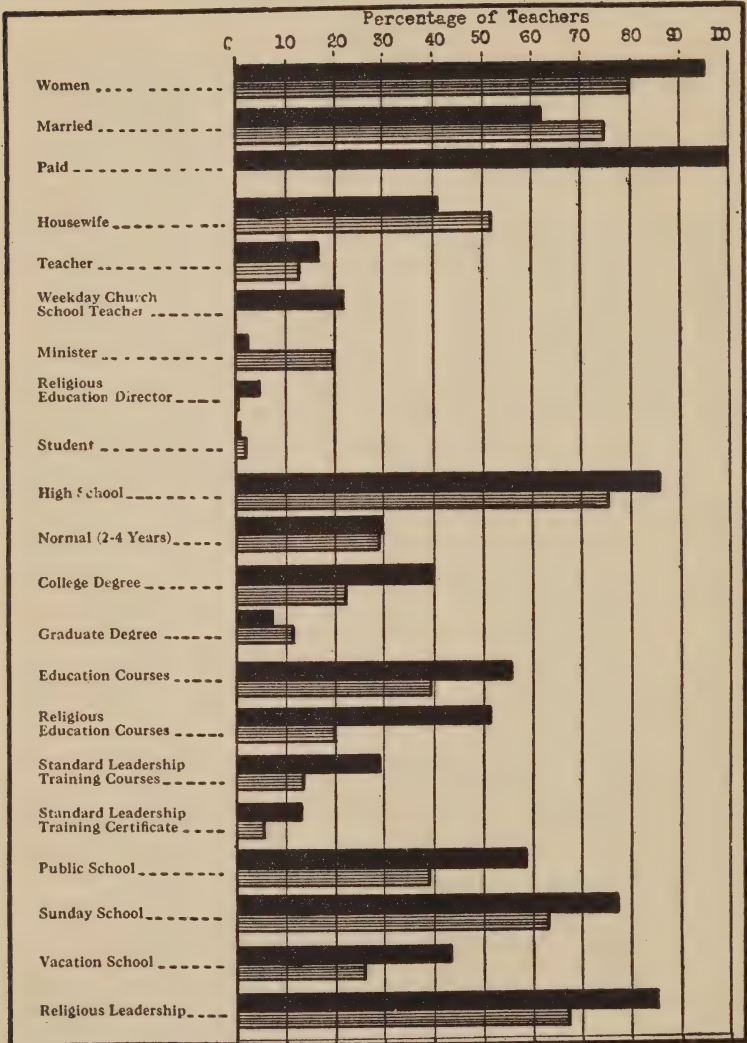
The following summary presents a list of points upon which there are significant contrasts between paid and volunteer teachers:

1. Paid teachers are employed six times as many hours per week as volunteer teachers; the average for each is 7.9 and 1.3 respectively.
2. 39.9 per cent of the paid teachers are college graduates as compared with 22.5 per cent of the volunteer teachers.
3. 84.5 per cent of the paid teachers have had some professional training, as compared with 48.7 per cent of the volunteer teachers.
4. 91.3 per cent of the paid teachers have had teaching experience in the public schools or church school, as compared with 75.5 per cent of the volunteer teachers.

CHART 5

A GRAPHIC COMPARISON OF PAID AND VOLUNTEER TEACHERS

(Based on Reports from 710 Teachers; 363 paid and 347 Volunteer, in 190 Communities in 29 States)



5. 85.7 per cent of the paid, and 67.4 per cent of the volunteer teachers have had experience in the leadership of religious activities.

(9) *The Qualifications of Supervisors*

Data concerning the qualifications of supervisors were gathered from 32 full-time supervisors and supervisory-teachers of weekday church schools located in 13 states. This constitutes a good sampling of the supervisory personnel since only 63 full-time supervisors were reported.

Twenty-five of the supervisors reported their ages; the average being 38.4 years. 87.5 per cent are women. 25 per cent are married; 21.9 per cent of the group devote all of their time to administrative or supervisory activities, while the balance teach in addition to their supervisory duties. The average number of hours per week taught by the supervisory-teachers is 12.4.

The academic and professional training of the supervisors is of a high grade. All of them have completed at least two years of higher education in college, normal school or seminary; 87.5 per cent are college graduates, and 53.1 per cent have completed sufficient graduate study to receive a graduate degree. Courses in education have been taken by 90.6 per cent; the average number of semester hours credit received is 28.7 per cent each. Courses in religious education have been taken by 93.8 per cent, the average number of semester hours credit being 29.8. Courses in both of these fields of professional training have been taken by 84.4 per cent of the supervisors and all of them have taken work in at least one field.

90.6 per cent of the supervisors have had teaching experience in the public school, the Sunday church school, or the vacation church school. The percentage of supervisors having had teaching experience in the different types of schools, together with the average length of such service is as follows:

1. 62.5 per cent of the supervisors have taught an average of 5.9 years each in the public schools.
2. 78.1 per cent have taught an average of 8.3 years each in the Sunday church school.

TABLE XLV

A SUMMARY OF DATA CONCERNING THE TEACHING AND SUPERVISORY PERSONNEL OF WEEKDAY CHURCH SCHOOLS

(Based on Reports from 285 Communities in 29 States, yielding data on 363 paid and 347 volunteer teachers; 32 supervisors)

		PERCENTAGE OF TEACHERS			PERCENTAGE OF SUPERVISORS
		PAID	VOLUN- TEER	TOTAL	
Women		96.1	80.1	88.2	87.5
Married		62.5	74.6	68.3	25.0
Paid		100.0	0.0	51.1	100.0
Occupation	Housewife	41.0	51.9	46.3	Supervisory work and Administrative, 21.9 Supervisory work and Teaching, 78.1
	Teacher	17.1	13.0	15.1	
	W. C. S. Teacher	21.7	0.0	11.1	
	Minister	3.6	19.9	11.5	
	R. E. Director	5.2	.6	2.9	
	Student	1.1	2.3	1.7	
Education	High School	86.7	76.4	81.7	100.0
	Normal (2-4 years)	29.8	29.1	29.4	25.0
	College Degree	39.9	22.5	31.3	87.5
	Graduate Degree	7.4	11.5	9.4	53.1
Professional Training	Education Courses	57.0	39.2	48.3	90.6
	Rel. Ed. Courses	51.8	19.6	36.1	93.8
	S. L. T. Courses	29.2	13.8	21.7	43.8
	S. L. T. Certificate	13.3	5.8	10.4	15.6
Teaching Experience	Public School	58.4	38.9	48.9	62.5
	Sunday School	77.4	63.1	70.4	78.1
	Vacation School	43.8	25.9	33.7	75.0
Religious Leadership		85.7	67.4	76.8	96.9

3. 84.4 per cent have taught an average of 6.0 years each in the weekday church school.
4. 75.0 per cent have taught an average of 4.3 years each in the vacation church school.

96.9 per cent of the supervisors have had experience in the leadership of religious activities; the average aggregate number of years of such service for each one being 26.5.

It is evident from the data presented that, insofar as academic and professional training and experience in teaching and religious leadership make for well qualified supervisors, the weekday church school supervisors are well fitted for their tasks.

(10) Conclusions

A summary of the qualifications of the teaching and supervisory personnel of weekday church schools is given in Table XLV, which presents detailed information in the form of percentages concerning the qualifications of paid and volunteer teachers, the total number of teachers, and the supervisors. In every case the number given in the Table indicates the percentage of the total number of individuals in the group, e.g., the first figure in the column headed "Paid" indicates that 96.1 per cent of the 363 paid teachers are women. The column headed "Total" presents percentages of 710 teachers; the total of the 363 paid and 347 volunteer teachers. The column headed "Supervisors" gives the percentages of 32 full-time supervisors. Since much of the data presented in these conclusions is found in Table XLV, it is inserted at this point rather than where the first reference to it was made.

From the data presented, the following conclusions may be drawn concerning the teaching and supervisory personnel of weekday church schools:

1. The number of hours taught per week ranges from 1-30; the average being 4.7 per teacher. Paid teachers average 7.9 hours per week, and volunteer teachers 1.3 hours.
2. One hundred and two paid teachers are professional in the sense that they receive full-time salaries, their average annual

remuneration being \$1,490.20. Nearly all of the part-time teachers are paid on an hourly basis, remuneration averaging \$1.47 per hour.

3. One hundred and fifty-nine communities have definite requirements for the certification of teachers. One hundred and one, or 63.5 per cent, of these have standards at least as high as those of the public school, and 32 additional communities require public school teaching experience which implies that the teachers have met the public school requirements.

4. Provision for training of teachers is made by 161 communities.

5. The number of years teaching experience in weekday church schools was reported by 543 teachers. The median number of years experience is 4.0.

6. The following factual data show that weekday church school teachers are well qualified to teach insofar as their academic and professional training and their experience in teaching and leadership are concerned.

- (a) 65.9 per cent have had at least two years of higher educational training. 31.3 per cent are college graduates.
- (b) 67.7 per cent have had some professional training.
- (c) 84.9 per cent have had teaching experience in public or church schools.
- (d) 76.8 per cent have had experience in the leadership of religious activities.

7. The comparison of paid and volunteer teachers presents a similarity rather than a contrast, the volunteer teachers being better qualified than would be expected. The paid teachers noticeably exceed the volunteer teachers, however, in the percentage of college graduates and the percentage having professional training.

8. The supervising personnel, judging from academic and professional training and experience in teaching and religious leadership are well qualified for their work.

V

THE CURRICULUM OF WEEKDAY CHURCH SCHOOLS

(1) *Sources of Data*

Data concerning the curricular materials in current use were secured from the administrators' questionnaire forms* received from 258 communities in 29 states. Additional material presented herein is based upon the following sources:

1. Publishers' lists of weekday church school textbooks.
2. Courses of study received from weekday church schools which have constructed their own curricula.
3. Reports and bulletins of the Bureau of Research and the Commission on Curriculum of the Professional Advisory Section of the International Council of Religious Education.
4. Correspondence and personal conferences with Mr. Paul D. Eddy, Director of Weekday Church Schools for the International Council of Religious Education.

(2) *General Information*

Data were received from 183 communities regarding the selection of curricular materials. An analysis of this information, showing what individual or group is responsible for the selection is given in Table XLVI. It shows that in 120 communities the authority to choose curricular materials rests with a single person or group, while in 63 communities this authority is divided between two or more persons or groups. The "Committees" referred to in the table are usually committees of the interdenominational councils of religious education which are appointed especially for this work.

* See Appendix I.

TABLE XLVI

THE SEAT OF AUTHORITY IN THE SELECTION OF CURRICULAR MATERIALS
(Based on Reports from 183 Communities in 28 States)

AUTHORITY FOR SELECTION OF MATERIALS ASSIGNED TO A SINGLE PERSON OR GROUP	NUMBER OF COMMUNITIES
Committees.....	41
Teachers.....	33
Supervisors.....	23
Pastors.....	11
All others.....	12
Total.....	120
AUTHORITY FOR SELECTION OF MATERIALS ASSIGNED TO COMBINATIONS OF PERSONS OR GROUPS	
Supervisor and Teacher.....	13
Supervisor and Committee.....	12
Teachers and Committee.....	10
Teachers and Pastor.....	8
Supervisor, Teachers, and Committee.....	7
All other Combinations.....	13
Total.....	63
Total.....	183

An analysis of the types of curricular material used in weekday church schools is given in Table XLVII.

TABLE XLVII

TYPES OF CURRICULAR MATERIAL IN CURRENT USE
(Based on Reports from 258 Communities in 29 States)

TYPES OF CURRICULAR MATERIAL	NUMBER OF COMMUNITIES
Text-book.....	177
Own course of study.....	21
Own course of study based on the Bible.....	14
Own course of study based on Catechism.....	1
Own course of study and other materials.....	26
Own course of study based on the Bible and other materials..	13
Own course of study based on Catechism and other materials..	6
Total.....	258

This Table shows that 177 communities depend entirely on textbooks, while the remaining 81 communities have developed their own courses of study, which are used alone or in combination with other materials. Thirty-six communities depend entirely upon their own courses of study; 14 of these are based upon the Bible and one is based upon a catechism.

(3) *Textbooks Used in Weekday Church Schools*

In the 220 communities reporting the use of textbooks, a total of 156 different texts were in use, published by more than 33 different publishers.

Descriptive literature from the publishers of the textbooks most prevalently used shows that only one publisher* has attempted to provide a completely graded series of textbooks particularly prepared for use in weekday church schools. This series of books provides regular graded texts for ages 4-17 inclusive, with additional materials for older and younger pupils. The remaining publishers have provided some material particularly planned for weekday church school use, and suggest the use of other materials prepared for the Sunday school. The position of the denominational publishing companies is well expressed by a statement in one of the catalogs of weekday and vacation school supplies which states under the caption, "Weekday Church School Material":

"Practically all denominations are awaiting the results of research and experiment before publication. A committee (interdenominational in nature) is at work on new courses for vacation church schools. Outlined courses for experimentation in weekday church schools will follow. Our hope is to build a rounded program of religious education to which each school or session of the church school will contribute a well-planned sector toward the completed pattern."†

Some of the denominational publishing companies‡ have attempted to develop "3 session series" and "expanded courses" intended to correlate the work of the Sunday, weekday, and vaca-

* Abingdon Press.

† *Text-Book and Supplies for Vacation and Weekday Church Schools*, American Baptist Publication Society, 1933-1934.

‡ Notably Judson Press (Baptist) and Westminster Press (Presbyterian).

TABLE XLVIII

FREQUENCY OF USE OF TEXTBOOKS IN WEEKDAY CHURCH SCHOOLS DISTRIBUTED ON THE BASIS OF THE PUBLIC SCHOOL GRADE LEVELS IN WHICH THEY ARE USED
(Based on Reports from 220 Communities in 29 States)

PUBLISHER	AUTHOR	TITLE	NUMBER OF COMMUNITIES USING AT EACH GRADE LEVEL *									TOTAL USING TEXT BOOK
			1	2	3	4	5	6	7	8	9-12	
Abingdon.....	Abingdon Press Series.....	29	34	48	48	56	53	32	26	..	59
Doubleday-Doran.....	Carrier-Clowes.....	Building a Christian Character.....	4	3	3	24	22	11	5	4	..	44
Doubleday-Doran.....	Carrier.....	Kingdom of Love.....	11	24	13	9	..	43
Abingdon.....	Hanson.....	A Travel Book for Juniors.....	6	14	7	23
Westminster.....	Westminster Press Series.....	9	10	14	19	22	22	8	8	..	27
Judson.....	Judson Press Series.....	16
Abingdon.....	Moody.....	Tales of Golden Deeds.....	6	9	11	13	12	8	6	4	..	16
Abingdon.....	Fraser.....	Followers of the Marked Trail.....	2	4	7	14	3	2	2	2	2	15
Winston.....	Hurlbut.....	Story of the Bible.....	2	2	8	10	11	10	6	6	..	15
Abingdon.....	Colson.....	A First Primary Book in Religion.....	11	3	4	14
Abingdon.....	A Second Primary Book in Religion.....	..	7	5	3	..	3	8	12
Abingdon.....	Lambertson.....	The Rules of the Game.....	9	10	10	12	11	11	7	7	..	12
Morehouse.....	Christian Nurture Series.....	6	3	..	2	4	5	..	9
Doubleday-Doran.....	Clowes.....	Seeking the Beautiful in God's World.....	8
Westminster.....	Desjardins.....	Discovering How to Live.....	6	2	7	5	..	7
Pilgrim.....	Perkins.....	At School with the Great Teacher.....	6
Century.....	Wadhams.....	Project Lessons in the Book of Mark.....	2	4	2	6
Abingdon.....	Baker.....	Everyday Lessons in Religion.....	6	3	6
Westminster.....	Brown.....	God the Loving Father.....	2	..	3	2	5
Abingdon.....	Grant.....	Life and Times of Jesus.....	2	..	3	5
Westminster.....	Trout.....	Rise and Fall of the Hebrew Nation.....	2	3	4	3	..	5
Scribners.....	Completely Graded Series.....	2	3	3	3	3	3	..	5

TABLE XLVIII (Continued)

tion church schools. So few communities reported the use of these courses that they were not separated in the tabulation, but each was included with the other "series" of texts by the same publisher.

A tabulation of the frequency of use of the various textbooks by grades is given in Table XLVIII. Since some communities merely reported that a certain "series" was used throughout their school, the names of the publishers of such series are listed, rather than assuming that the specific book intended for use in any grade was actually used. The tabulation shows, on the one hand, a considerable sensitivity to the importance of using graded lesson materials, but also reveals that in many instances certain books have been used in many grades, without apparent regard for the grades for which they were intended.

Thirty textbooks are used by 3 or more communities each, 16 textbooks are used by 2 communities each, and 110 textbooks are used by one community each, making a total of 156 separate texts in use, in addition to those included in "series."

TABLE XLIX

DISTRIBUTION OF COMMUNITIES BY STATES WHICH HAVE CONSTRUCTED
INDIGENOUS COURSES OF STUDY

(Based on Reports from 81 Communities, 36 of which depend entirely upon their own courses of study, and 45 of which use their own material together with other materials)

STATE	NUMBER OF COMMUNITIES USING INDIGE- NOUS COURSES OF STUDY
New York.....	27
Ohio.....	12
Minnesota.....	12
Kansas.....	4
Wisconsin.....	4
Indiana.....	3
Iowa.....	3
Michigan.....	3
13 States having 1 community each.....	13
Total number of communities using indigenous courses of study.....	81

(4) *Indigenous Courses of Study*

As has already been indicated (see Table XLVII), 36 communities have developed indigenous courses of study, prepared especially to meet the needs of the children in the community. Forty-five additional communities are using their own courses of study in combination with other materials. The distribution of these 81 communities by states is given in Table XLIX.

In some cases, communities had completed their own courses of study for all eight grades. In other instances, only one or two grades had been provided with indigenous materials. Grades 4-8 had more of these courses than the others. In the following summary, a list of cities which have been particularly active in building their own curricula will be given, together with titles indicating the nature of the contents of the courses where this information is available.

1. Cincinnati, Ohio
 Disciples of the King (Series for grades 1-8).
 Grade 4—The King's Work (Life of Christ—What He Did).
 Grade 5—The Land of the Torchbearers (Bible Geography).
 Grade 6—Torchbearers of the Past (Old Testament Characters).
2. Covington, Kentucky
 Builders of the Kingdom of God (Series for grades 3-6).
 Grade 4—Building a Christian Life.
 Grade 5—Building a Christian City.
 Grade 6—Jesus the Master Builder. (Supplemented by the *Kingdom of Love*, by Carrier.)
3. Dayton, Ohio
 Grade 4—Textbook, Clowes and Carrier, *Building a Christian Character*.
 Grade 5—Building a Christian World (Emphasis on nature, leisure time, Bible, Church, Economic situation, World peace, World friendship).
 Grade 6—Textbook, Carrier, *The Kingdom of Love*. (Using sections that meet the needs of each district.)
4. Kansas City, Kansas
5. Kansas City, Missouri
6. Minneapolis, Minnesota
 Grade 4—Stories that Jesus Heard (Parts 1 and 2).
 Grade 5a—Learning to Live the Christian Life (based on text).
 Grade 5b—The Life of Jesus (Part 1).
 Grade 6—The Life of Jesus (Parts 2 and 3).

7. Oak Park, Illinois
 - Grade 4—Along the Road of Happiness (to inspire boys and girls to live happily).
 - Grade 5a—Adventures in Friendship.
 - Grade 5b—Pioneers in Right Living (Old Testament Leaders).
 - Grade 6—How the Bible Grew. (Supplemented by text.)
8. Portland, Oregon
 - (Based on the objectives of religious education as outlined by the International Council of Religious Education.)
9. Rochester, New York
 - Grade 6—Early and Modern Missionary Heroes.
10. St. Paul, Minnesota
 - Courses prepared by the Director and a Faculty Committee.
 - Grade 4—Right Doers are God's Helpers.
 - Grade 5—Christ and the World in Which We Live.
 - Grade 6—Learning to Follow Jesus.

(5) *Progress in Curriculum Construction and Revision*

There are many evidences that there is a considerable amount of progress being made in the field of weekday church school curriculum construction and revision.

That the various denominational presses are sensitive to the need for textbooks especially prepared for this type of religious instruction has been indicated by the quotation on page 73.

That many of those communities which have already created their own courses of study are sensitive to the value of the constant revision of such courses, based upon their actual use, is indicated by the number of communities practicing this.*

A very active interest in curriculum construction has been manifested during recent years by the International Council of Religious Education. In October, 1931, its Bureau of Research, in co-operation with its Committee on Religious Education of Children worked out a list of *Criteria for the choice of courses*, which consists of the following seven basic characteristics of an adequate course of religious education for children:

* See Table XXIII, p. 42.

- I. To what extent does the course deal with interests and problems which are vital for the specific age group for which it is prepared,
- II. To what extent is help given in the course for building upon or adapting it to the particular needs of a local group,
- III. To what extent does the course suggest enterprises which will give the pupils actual experiences in Christian living,
- IV. To what extent are valuable source or content materials for use in guiding and enriching the pupils' experience furnished, such as illustrative life situations, pertinent stories, Biblical materials, historical or geographical facts,
- V. Are varied and appropriate methods of teaching suggested in the teacher's helps such as: group activity, discussion, excursions, construction, supervised study, dramatization, story telling, use of pictures, worship, interviews, conversations,
- VI. Are general teaching helps included, such as discussion of needs of children of this age, suggestions of ways of discovering needs of the groups, ways of stimulating creative activity, principles of education, references to further teaching helps,
- VII. Are definite teaching suggestions given for developing each lesson or each unit of the course?"*

In 1932 three volumes† were published which attempted to minutely analyze the aims of religious education as applied to each departmental age group.

At the February meetings of the International Council of Religious Education in 1933, the Commission on Curriculum of the Professional Advisory Section of the International Council of Religious Education, reported on a survey of the curricula of 16 "systems" of weekday religious education. Its findings in part were as follows:

"The most pronounced trend seems to be swinging more and more toward indigenous material with *constant revision*.

"There seems to be a desire that courses be pupil-centered but most of them seem to be content-centered. There is little evidence of creative education. Comprehensive, completion, and true-false tests seem to have taken the place of the old question and answer type.

* Report of the Commission on Curriculum of the Professional Advisory Section of the International Council of Religious Education, February, 1933.

† *International Curriculum Guide*, Vols. I, II and III.

"Our study showed a real variation in the aim of education and the purpose of the School of Religion. It caused some to infringe on the church school and its work. We seem to need a standard for weekday religious education and a rethinking of its purpose.

"There seems to be a need to restudy carefully the principles of curriculum making; the place that creative work might have in our program; and ways in which public school, Sunday school, and weekday might correlate. There is a real need of more pupil-centered courses with more varied methods of developing them and more general and definite teaching suggestions."¹

The discussion growing out of the report of this committee led to a recommendation that the Sixth Comprehensive Objective of Christian Education be made the organization center for the curricula of weekday church schools, viz.,

"To guide growing life into a Christian interpretation of life and the Universe; the ability to see in it God's purpose and plan; a life philosophy built on this interpretation."²

Commissions were appointed to make a study of public school curricula, particularly the social studies, to determine the possibility of creating courses of study for weekday church schools which would parallel those of the public school, seeking to contribute "to the religious and moral growth of children through enriching, interpreting and guiding in integrating the knowledge and experience gained in public schools."³

The work of these commissions was sufficiently encouraging to stimulate plans for a state-wide curricular experiment to be carried on by the State and local supervisors in cooperation with Commissions from the International Council of Religious Education. These plans are now in the process of formation, and it is expected that such a comprehensive curricular experiment will be undertaken in the State of Ohio in 1934-35.

In February, 1934, a Weekday Church School Curriculum Conference was organized representing the Weekday Church School

¹ Report of the Commission on Curriculum of the Professional Advisory Section of the International Council of Religious Education, February, 1933.

² *Proposed Study of Public School Curricula*, Bulletin No. 1, International Council of Religious Education, p. 1.

³ *Ibid.*

Professional Advisory Section and Committees of the Educational Commission of the International Council of Religious Education. This Conference proposes to stimulate experimentation in curriculum building during the coming year; the results to be reported to the Conference at its meetings in February, 1935. It has prepared a *Bulletin** which outlines a coordinated procedure for the development of curricula for weekday church schools including plans for organizing local commissions for carrying out the experimentation.

(6) Conclusions

1. The authority to select lesson materials is most prevalently given to a committee appointed for this purpose, the supervisor, the teachers, or combinations thereof.

2. Textbooks are used as the sole basis for teaching in 177 communities. In 36 communities, indigenous courses of study are used, while in 45 additional ones an indigenous curriculum is supplemented by other materials.

3. Only one publisher has produced a fully graded series of textbooks prepared specifically for weekday religious education.

4. A total of 156 different textbooks are in use in weekday church schools in 220 communities in 30 states. Thirty texts are used by 3 or more communities each, 16 texts by 2 course each, and 110 texts by one community each.

5. There is evidence of considerable interest and progress in the creation and constant revision of indigenous courses of study by local communities. The International Council of Religious Education is taking an active part in the stimulation of and assistance in these curriculum experiments.

*Curriculum Development in Weekday Church Schools, *Bulletin III*, International Council of Religious Education.

VI

SUMMARY OF CONCLUSIONS

I. The Growth and Extent of Weekday Church Schools

1. According to a representative group of writers on the subject, the weekday church school developed to supplement the religious education program of the Protestant Church which was considered inadequate.

2. The weekday church school movement is comparatively recent in its origin, the early schools dating from 1914-1920. The growth was rapid after 1920, particularly from 1921-1929, but slowed up to a marked degree after 1929, due to the financial depression.

3. At least 383 communities in 40 states are known to be conducting weekday church schools on released time from the public schools, with a pupil enrollment of 227,210. Six states enroll more than 10,000 pupils each, and ten additional states enroll from 2,000 to 10,000 pupils each.

4. Weekday religious education may be said to be a distinctly urban movement, since approximately 40 per cent of the pupils enrolled are found in cities of over 100,000 population, and less than 6 per cent are found in communities of less than 2,500 population.

II. Current Administrative Practices.

1. The average enrollment of weekday church schools per community is directly proportional to the size of the community, the average for all communities being 649 pupils. The average attendance is 94.5 per cent of the enrollment. The average length of session of weekday church schools is 33.1 weeks per year.

2. Pupils are released from elementary public school grades

and from high school for weekday religious instruction. Approximately 25 per cent of the communities releasing children allow public school credit for the religious instruction. In communities where weekday religious instruction is given an average of 38 per cent of the elementary school pupils and 29 per cent of the high school pupils receive this instruction.

3. Approximately an equal number of paid and volunteer teachers are employed. Fully 85 per cent of the actual teaching, however, is done by the paid teachers.

4. Three main types of administration of schools are in current use: the individual church, denominational co-operative, and interdenominational. Of these, the interdenominational is by far the most widely employed, enrolling from 75 per cent to 90 per cent of all pupils receiving weekday religious instruction.

5. The average expenditure for weekday church schools is \$1,408.67 per community, or \$2.71 per pupil enrolled. In communities of over 10,000 population the average expenditure per pupil is \$2.96 per year; in communities of less than 10,000 population it is \$1.82 per year. 80 per cent of all expenditures is used in paying teachers and administrators. Expenditures have been drastically reduced during 1931-1933 due to the financial depression. There seems to be no well defined practices in the raising of money for weekday church schools.

6. Although 126 communities report supervisors, only 22 are full-time in the sense that they are paid a full-time salary, the average salary for the 22 being \$1,502.50 per year. Supervision of instruction appears to be very meagre, considering the weekday church school movement as a whole. In those communities where there is definite supervision of instruction, the supervisors are familiar with a wide range of supervisory techniques. The supervisory techniques considered to be most effective by 18 full-time supervisors of instruction are: classroom visitation, conferences with teachers, curriculum building and revision, courses in education and religious education, teachers' meetings, and directed reading.

III. The Teaching and Supervisory Personnel

1. The number of hours taught per week by weekday church school teachers ranges from 1-30 inclusive; averaging 7.9 hours per week for paid teachers and 1.3 hours per week for volunteer teachers.

2. One hundred and two teachers are professional in the sense that they receive full-time salaries, their average salary being \$1,490.20 per year. Nearly all of the part-time paid teachers are paid by the hour; the remuneration averaging \$1.47 per hour.

3. One hundred and fifty-nine communities have definite requirements for the certification of teachers. Of these 101 have requirements at least as high as those of the public school. Provision for training of teachers is reported by 161 communities.

4. The median number of years teaching experience in weekday church schools reported by 543 teachers is 4.0 years.

5. As a group, weekday church school teachers are well qualified to teach, as evidenced by the high level of their academic and professional training, and the amount of their experience in teaching and leadership.

6. A comparison of paid and volunteer teachers presents a similarity rather than a contrast, the volunteer teachers being better qualified to teach than would be expected. The paid teachers noticeably exceed the volunteer teachers, however, in the percentage of college graduates and the percentage having professional training.

7. The supervising personnel, judging from academic and professional training and experience in teaching and religious leadership are well qualified for their work.

IV. The Curriculum of Weekday Church Schools

1. The authority to select lesson materials is most prevalently given to a committee appointed for this purpose consisting of the supervisor, the teachers, or combinations thereof.

2. Textbooks are used as the sole basis for teaching in 177 communities. In 36 communities, indigenous courses of study are used, while in 45 additional ones, indigenous courses are supplemented by other materials.

3. Only one publisher has produced a fully graded series of textbooks prepared specifically for weekday religious education.

4. A total of 156 different textbooks are in use in weekday church schools in 220 communities in 30 states. Thirty texts are used by 3 or more communities each, 16 texts by 2 communities each, and 110 texts by one community each.

5. There is evidence of considerable interest and progress in the creation and constant revision of indigenous courses of study by local communities. The International Council of Religious Education is taking an active part in the stimulation of and assistance in these curriculum experiments.

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APPENDIX I

QUESTIONNAIRE FOR PRINCIPALS OR SUPERINTENDENTS OF WEEKDAY CHURCH SCHOOLS

1. COMMUNITY: State _____ Name of city or town _____ Population _____
 Type: Industrial _____ Agricultural _____ Residential _____

2. TYPE OF SCHOOL: * Individual Church _____ Denominational Co-operative _____ Interdenominational Co-operative _____
 Name of denomination (If Individual Church or Denominational Co-operative type) _____
 Name of denominations (If Interdenominational Co-operative type) _____

3. How many years has this school been in session? _____ Present Enrollment _____ Average attendance _____
 Number of Teachers: _____ paid; _____ volunteer. Number of other officers _____ Total annual budget \$ _____

SALARIES OF PAID TEACHERS

Highest salary {	\$ _____ per hour	Average salary {	\$ _____ per hour	Lowest salary {	\$ _____ per hour
	\$ _____ per month		\$ _____ per month		\$ _____ per month
	\$ _____ per year		\$ _____ per year		\$ _____ per year

What is the length of your school year?: Number weeks _____ Number days per week _____ Number hours per day _____

Is the school conducted on public school time? _____ If not, when? _____

Is public school credit given? _____ From what school grades do the pupils come? _____

How are the pupils grouped in the Weekday School? _____

How are pupils dismissed from public schools?: All grades at once _____ In groups throughout the day _____

4. Name of text or materials	Name of publisher
1. _____	1. _____
2. _____	2. _____
3. _____	3. _____

Who selects lesson materials?: Teachers _____ Committee _____ Principal or Superintendent _____ Other Agency _____

5. Do you have any supervisors of instruction? _____ How many { part-time? _____
 Other duties of part-time supervisors _____ { full-time? _____

Number of paid supervisors _____ Volunteers _____ Salaries of paid supervisors \$ _____ per hour; \$ _____ per month; \$ _____ per year

What provision do you make for training your teachers? _____

6. Do you require your teachers to become certified? _____ If so, what are the requirements for certification? (If printed, please include a copy) _____

Name and address of the person filling out this blank.	Name _____
	Official Title _____
	Address _____

*For the purposes of this survey the types weekday church schools are defined as follows: the INDIVIDUAL CHURCH type is a school conducted by some local church of any denomination; the DENOMINATIONAL CO-OPERATIVE types consist of several denominational schools operating in individual churches, but co-operating through an advisory council; the INTERDENOMINATIONAL CO-OPERATIVE type is a school conducted by several different denominations co-operating through a local Council of Religious Education or some such agency.

APPENDIX II

QUESTIONNAIRE FOR TEACHERS IN WEEKDAY CHURCH SCHOOLS

Name _____ Age _____ Sex _____ Married? _____
 Address: Street _____ City or town _____ State _____
 Your occupation _____ Your father's occupation _____
 How many hours per week do you teach in Weekday Church Schools? _____

ACADEMIC PREPARATION: (Check the number indicating the number of years completed in each)

- a. Are you a high school graduate? _____
 b. Normal school or teacher's college: 1 2 3 4 years. Certificate _____ Degree _____
 c. College or University: 1 2 3 4 years. Major _____ Degree _____
 d. Seminary or Divinity School: 1 2 3 — years. Certificate _____ Degree _____
 e. Graduate School: 1 2 3 — years. Major subject _____ Degree _____

PROFESSIONAL TRAINING

TYPE OF COURSE	Courses in EDUCATION		Courses in RELIGIOUS EDUCATION	
	How many courses have you taken?	Total number of semester hours credit*	How many courses have you taken?	Total number of semester hours credit*
History				
Principles				
Psychology				
Teaching methods				
Administration				
Tests and Measurements				
Bible, Church History, etc.				
Practice Teaching				

Indicate how much work have you taken in STANDARD LEADERSHIP TRAINING COURSES: (recognized by your denomination or the International Council of Religious Education). Total units credit? _____ Did you receive a diploma? _____
 Advanced diploma? _____

TEACHING EXPERIENCE

TYPE OF SCHOOL	INDICATE NUMBER OF YEARS OF SERVICE					Indicate by letter (A, B, C, or D) the grade division which you NOW teach.
	A Grades K, 1-3 (Ages 4-8)	B Grades 4-6 (Ages 9-11)	C Grades 7-9 (Ages 12-14)	D Grades 10 and up (Ages 15 and up)	TOTAL	
Secular (Public or Private)						
Sunday Church						
Weekday Church						
Vacation Church						

RELIGIOUS ACTIVITIES: Indicate the number of years' leadership or supervisory experience you have had in each of the following activities:

- a. Young People's Societies (e. g. C. E.; B. Y. P. U.; Epworth League) years
 b. Boys' and Girls' Clubs (e. g. Boy Scouts, Girl Scouts, Pioneers, Tuxis, Ambassadors) years
 c. Girls' Missionary Clubs (e. g. World Wide Guild, Westminster Guild, Standard Bearers) years
 d. Church School Superintendent (Sunday, Weekday or Vacation) years
 e. Music (e. g. Pianist, Song Leader, Orchestra or Choir Director) years
 f. Social Service (e. g. Settlement House Work, Missions) years
 g. Recreational Leadership (Directors or Leaders in Summer Camps, Playground Directors, etc.) years
 h. Director of Religious Education (Local Church, County, or State) years
 i. Pastor of a Church years. Home or Foreign Missionary years
 j. What other activities? years

*A semester hour is the unit of credit given for a course meeting one recitation hour a week for one-half of the school year (16-18 weeks).

APPENDIX III

BUDGET REPORT FROM.....

Name of City

State

Sources of support: Check the source or sources from which your school or system receives its financial support.

..... Weekday Church School budget included in local church budget

..... Several churches co-operatively build and share the budget

..... Community chest includes the Weekday Church School budget

..... Budget raised by general subscriptions

..... (a) Annual campaign

..... (b) Personal solicitation

..... (c)

..... Community Council of Religious Education. NOTE: From what source does the Council secure its funds?.....

..... Other sources.....

..... Other sources.....

2. Pupil enrollment for last year (1932-33).....Avg. Attendance.....

Enrollment this year (1933-34).....Avg. Att. (to date).....

ANALYSIS OF BUDGET

1932-33

1933-34

Salaries of supervisors, directors, principals, etc..... \$...... \$......

Salaries of teachers..... \$...... \$......

Rent of buildings..... \$...... \$......

Fuel and Lighting..... \$...... \$......

Janitor service..... \$...... \$......

Books, maps, papers etc..... \$...... \$......

Equipment (tables, desks, chairs, etc.)..... \$...... \$......

Stenographic service..... \$...... \$......

Printing, postage, etc..... \$...... \$......

Other items..... \$...... \$......

Other items..... \$...... \$......

Miscellaneous (not itemized)..... \$...... \$......

TOTAL BUDGET..... \$...... \$......

SIGNED.....

Official Title.....

Address.....

APPENDIX IV

SUPERVISOR'S REPORT from.....

Name of City or Town State

1. How long have you been a supervisor of instruction? years
2. How many teachers are under your supervision? What is the total number of hours per week taught by all of these teachers?
3. Enrollment of your school or system Average attendance
4. Do you give full time to supervision of instruction? If not, what are your other duties?
5. Your total annual salary (including pay for other work if you are a part-time supervisor) \$. If part-time supervisor, is a part of your regular salary charged to "supervision"? How much? \$.....
6. Total annual budget of your school or system (1933-1934) \$.
7. Requirements for teachers (Education, experience, certification, etc.)
8. Are teachers urged or required to read certain books or magazines? If so, list: To attend institutes, conventions, etc.? Explain

ANALYSIS OF SUPERVISORY ACTIVITIES

FIRST COLUMN: Check the items which you use as a part of your program of supervision, adding items in spaces 10, 11, 12, if necessary. SECOND COLUMN: Estimate the proportionate place in your entire program (based on the amount of time you spend in planning and carrying out plan) of each of the items checked. THIRD COLUMN: Give your estimate of the relative value of the items checked, using a FIVE POINT SCALE, i.e., 5, item of great value; 3, item of average value; 1, item of little or no value.

SUPERVISORY ACTIVITIES	ITEMS USED		
	PROPORTIONATE (check)	VALUE Use (%)	(rate 5-1)
1. Teachers' meetings.....
2. Classroom visitation.....
3. Personal conferences with teachers....
4. Demonstration lessons.....
5. Inter-visitaton by teachers.....
6. Teacher participation in curriculum building and revision.....
7. Teacher-rating by supervisor.....
8. Testing the results of teaching:			
(a) Standardized tests.....
(b) Own tests built and used.....
9. Directed reading.....
10.
11.
12.
SIGNED.....			
Official Title.....			
Address.....			

APPENDIX V

PUBLISHERS WHOSE TEXTBOOKS ARE USED IN TWO OR MORE COMMUNITIES

Abingdon Press: Methodist Book Concern, 150 Fifth Avenue, New York City.

Appleton-Century Company, Inc., 35 West Thirty-second Street, New York City.

Castle Press: The United Lutheran Publication House, 1232-1234 Spruce Street, Philadelphia, Pa.

David C. Cook Publishing Co., North Grove and Lincoln Avenue, Elgin, Ill.

Doubleday, Doran and Co., Inc., 75 Franklin Avenue, Garden City, N. Y.

Harper and Brothers, 49 East Thirty-third Street, New York City.

Judson Press: American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

Kuizenga Press: William B. Eerdmans Publishing Co. (Reformed Press), 208 Pearl Street, Grand Rapids, Mich.

Morehouse Publishing Co., 1801 West Fond du Lac Avenue, Milwaukee, Wis.

Pilgrim Press: Congregational Publishing Society, 14 Beacon Street, Boston, Mass.

Fleming H. Revell Co., 158 Fifth Avenue, New York City.

Charles Scribner's Sons, 597 Fifth Avenue, New York City.

Standard Publishing Co., 640 West Eighth Street, Cincinnati, Ohio.

University of Chicago Press, 5850 Ellis Avenue, Chicago, Ill.

Westminster Press: Presbyterian Board of Christian Education, Witherspoon Building, Philadelphia, Pa.

John C. Winston Publishing Company, 1006-16 Arch Street, Philadelphia, Pa.

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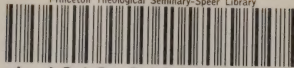
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